A Critical Study of the Islamic Thinker

Mawlana
Syed Abul Hasan Ali Nadwi

By
Dr. M. Tariq Ayubi Nadwi

Foreword
Dr. Abdul Kader Choughley

Ahsan Academy of Research
(Springs, South Africa)

In Association with
K.A. Nizami Centre for Quranic Studies
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Dedicated to

All those members of the Muslim community who have positive, constructive ideas; who are keen on accomplishing something; who are devoted to truthfullness and who are active in upholding truth in their efforts.

My message of love is for all those whom it reaches.

PREFACE

TO THE SECOND EDITION

This work had run out of stock a long time ago and a strong need was felt for bringing out its second edition. However, the lack of resources was the stumbling block. Now, as some well wishers have sponsored its next edition, it is going to press.

It was published first in 2014 when we had organized an international conference on Mawlana Nadwi's thought. Its only objective was to bring into sharper light Mawlana Nadwi's thought and to re-launch it in the Arab world. Our benefactor and patron Dr. Muhammad Ghayath Siddiqi (May Allah have mercy on his soul) had organized it while undergoing many sacrifices. However, some persons misconstrued this event. That it was a purposive deliberation comes out from the fact that only scholars, writers and conference delegates had participated in it. No businessman was invited. Nor was any affluent person associated with it. The Conference papers running into 712 pages in only Arabic was published. All of its contributors were Arab scholars. They presented papers on a range of topics, including Mawlana Nadwi's methodology. The second volume of Conference Papers consisting of 888 pages comprised papers in Urdu, three in English and some in Arabic by Indian scholars. We did not carry out any publicity blitz. Yet scholars acclaimed these two Volumes as a substantial coverage of Mawlana Nadwi's thought. It is a great pity that both the Volumes were dismissed by some partisan persons who did not receive these well.

In today's scenario the present book posits Mawlana Nadwi's guidance. It has been compiled by culling relevant material from his autobiographical work, *Karawan-i Zindagi* and some others writings. Several reviews on this work were published. It was favourably welcomed by non-partisan readers. Some of our

friends extolled it much. Overall it evoked a good response. However, some persons alleged that for projecting my own worldview I had selected extracts from Mawlana Nadwi's writings and drawn upon only the material which suited me. I responded, asking as to what was wrong in citing the works of a distinguished writer and acclaimed thinker for adducing my own viewpoint. Citing such material as evidence is something valuable and useful. Moreover, if it is proved regarding Mawlana Nadwi's any extract which has been misconstrued by us with an ulterior motive and published out of context we would consider pulping this work altogether. Obviously any wrongdoing on our part could not be established. Anyway, this work has been reissued. I had planned to add some material to it during Ramazan. However, owing to an urgent journey this was not possible. Nonetheless, some typographical errors in the first edition were corrected. This work has been serialized in our magazine, *Nida-e Itidal*. Parts of this work have appeared in the reputed magazine, *Al-Shariah,* Pakistan, of which Allamah Zahid Al-Rashidi is the editor. The Pakistani edition of this work was brought out in 2016 by Majlis Nashriyat-i Islam, Karachi.

Various persons use Mawlana Nadwi for what suits them. Far from representing him, we have reproduced his writings. Simplicity, hospitality, tolerance and an interest in all that is Arab are inseparable parts of his personality. Notwithstanding all efforts to avoid his writings, these traits of his cannot be suppressed. His personality cannot be divorced from his works, such as *Ma Dha Khasir Al-Alam,* the *Ismaiyat* series, *Sirat Syed Ahmad Shaheed, Do Matazad Tasweearain, Islamiat awr Maghribiyat ki Kashmakash* or his Speeches. One cannot overlook the ideological underpinnings of these works. He was doubtless a reformer and revivalist. Reform was the axis of his thought. He embodied comprehensiveness and balance. His outstanding feature was *dawah*, its rationale and its sagacious presentation. However, doubts are expressed about his being an enlightened *mujahid*. He employed his pen for defending the Islamic identity. Exigencies and extraneous considerations could

not deter him from speaking truth. One issue did not bind him to other issues. He provided political leadership as well. For him, political consciousness was of utmost importance. He preferred a constant public approach to making supplications in solitude. It was unthinkable for him to be a mute spectator or disregard the pressing issues. He was concerned all along about the entire Muslim community, not about any particular institution, organization or group. This sums up his lifelong mission.

For a long time he has been projected as an unconcerned Sufi master who led an isolated life, away from the turbulent issues confronting the Muslim community. Or he was, at most, involved in some reform activities. What mattered most to him is being marginalized and what was peripheral to his life is paraded as his main concern in life and his lifelong asset. On studying his works, particularly *Karawan-i Zindagi,* it emerges that he was a dynamic person, though he followed his own methodology for tackling issues. His commitment to the revival of Islam was to the fore in his life. Most of his writings have been prompted by his keen desire for Islamic revival and domination. Throughout his life he wrote for this cause and strove for this goal to the extent he could.

Let me press home two points at this juncture: i) It is claimed aloud that he was very cautious about conveying the message of Islam to rulers. He acted tactfully, a point which no one can contest. It is common knowledge. But did he ever restrain himself from presenting the message of Islam? Did he opt for being a mute spectator? Did he not criticize rulers for their deviations? Did his cautious approach deter him from championing truth? Did he not candidly speak to rulers in his characteristic style? Do his speeches, presentations and writings not bear out this truth? Was he silent over the recent developments? Could he ever put up with blatant injustice? Did he bear with the massacre of the pious and the setting upon of the dens of obscenity in the holy places? His writings and speeches testify that if he had been alive today, without any regard for any consideration, he would have responded with all the force at his disposal. While staying in

Saudi Arabia, the site of divine revelation, he reproached the ruling class, without mincing words. No one can cover it up. One may, however, express his own opinion while abusing Mawlana Nadwi's name. While addressing Yasser Arafat, he had clearly told him that Jihad is the only solution to the problem of Palestine. Despite his old age, he urged that the way of Salahuddin Ayyubi be followed. For pressing home his point he recited Khayr Al-Deen Zarkali's couplet with alludes to Salahuddin Ayyubi and Hittin.

It was Mawlana Nadwi who suggested to Muslim states to adopt Salahuddin Ayyubi's way. However, opportunists dismiss it as his emotional outburst. Nothing can be done about such a diffident attitude. It is worth-noting that the above mentioned address was delivered by him in his last days, by the time his thought had matured. When the Imam of Al-Aqsa mosque visited Nadwa, prior to his speech, Mawlana Nadwi arranged for playing his recorded speech. The relevant details appear in his autobiography, *Karawan-i Zindagi.* Given this, how can his historic, radical speech permeated with faith be branded as his emotional venting. Had he been alive today, would he have ever celebrated the friendship between Israel and Saudi Arabia? Could the magazines published under his patronage avoid this pernicious tendency? He, no doubt, preferred Mujaddid Alf Thani's stance that those at the helm of affairs should be guided to faith sincerely and tactfully. They should be shown truth. The other option is that those standing for Islam and Islamists should be helped to assume power. The former calls for caution. Successful instances of this stance make it attractive. However, the latter involves resolve. It may result in confrontation. Those engaged in it may have to make sacrifices. Nonetheless, the question is: Should only one option be always executed? Should it not change, contingent upon changes in circumstances? Does history not prove that the latter option has also been equally successful? Is the stance of Mujaddid Alf Thani and Mawlana Nadwi divinely revealed? Can we not deviate from it? Supposing that only the former option is correct, have our Ulema effectively followed this stance in the last few

years? Have they discharged their duty contingent on adopting this stance? Or have they shirked their responsibility behind the pretext of this stance? If caution is essential, our thinkers should emulate Turkish Ulema in training individuals. Let them try third approach. It is illustrated best by Recep Tayyib Erdogan and by some other Turkish Ulema earlier. There may be numerous excuses for not doing a task. However, no excuse in needed for those who champion truth in their speech and writings. Mawlana Nadwi's *Karawan-i Zindagi* proves that he believed in constant striving and consistent toiling. He spared no opportunity to accomplish his mission. He lived and died for the supremacy of Islam through his word and deed.

Reform and revolution are not two separate entities. Wise persons do not waste time and energy on hairsplitting. Without a revolutionary spirit a reform mission is incomplete. And without commitment to reform, no reform programme can bear fruit. Prophet Muhammad's Seerah is illustrative of the same. His reform movement was the most egalitarian and revolutionary. In Mawlana Nadwi's life one notes an amalgam of both reform and revolution. He often invoked Abu Bakr's words and he acted on Amr ibn Al-Aas's precept. Accordingly he was always for reform and revolution. His role models were the precepts which were purely revolutionary. This explains why all of his writings are so powerful and moving. A revolution without a reform programme is always self destructive. In contrast when a religious minded person comes to power as a result of a revolution, he changes the order of the country altogether. Many examples of this phenomenon are found in modern history.

Let me draw attention to another important point. In the recent past, the movement which has been victimized most is Ikhwan Al-Muslimun. Mawlana Nadwi had a very close tie with this movement. I even dare say that 99% of Mawlana Nadwi's admirers were members of this movement or those who endorsed its ideology. Ikhwan warmly received him in the Arab world. They were dominant when he was acclaimed in Saudi Arabia.

They were the key figures of Rabita Adab Islami and many of them were its members. They figure prominently in making valiant sacrifices. Arab Pharaohs and Zionist West have persecuted them on an unprecedented scale in history. Since Mawlana Nadwi was grounded well in the affairs of the Arab and Muslim world, he perceived a ray of hope in Ikhwan. He noted the commitment to Islam in their aims and objectives. That is why he was their admirer and supporter. He went to the extent of saying that Muslims love them whereas hypocrites hate them. He got published from his own institution a book on the history of Ikhwan. It was brought out by his publishing house, Majlis Tahqeeqat wa Nashriyat-i Islam. Undoubtedly, Ikhwan committed the blunder of entering the political fray at a very early stage. This resulted into Hasan Al-Banna's martyrdom and hostility towards Ikhwan. However, we all are liable to err. It was a case of misjudgment. Mawlana Nadwi points out: "The truth is that if Ikhwan had not participated in politics for a little longer or if they would not have been implicated in this and carried out with full vigour their reform and *dawah* programme, it would have brought about a revolution in the Arab world and ushered in a new era. I have learnt from authentic sources that in the last days of his life Hasan Al-Banna deeply regretted that he had to be entangled in politics and that he was afflicted by it."

Mawlana Nadwi's above remark is worth-considering for these two points. Mawlana says that if Ikhwan had stayed a bit longer out of politics, it would have been better. He found an error in the timing of their judgment. He was not opposed *per se* to their active politics. Otherwise he would not have referred only to the bad timing of their political activity. The other argument in support of the point that he did not shy away from political activism is related to his association with Muslim Majlis Mushwart. There was a tussle between Dr. Syed Mahmud and Dr. Abdul Jaleed Faridi on the issue whether Mushawart should take part in active politics. At that juncture Mawlana Nadwi stood by Dr. Faridi who favoured political activism. Moreover, regarding Hasan Al-Banna, Mawlana Nadwi comments that he had to

embark on politics prematurely. His message is loud and clear. We have to take a position, depending on particular circumstances. This may, at times, be deceptive. At times, best decision prove to be disastrous. However, Ikhwan realized their error of judgement and they focused their attention on training individuals, *dawah*, reform and public welfare missions. The religious fervour today in the Arab world, irrespective of its quantum, is owing to the influence of Ikhwan movement. They have influenced whole generation of Ulema, *dawah* activists, businessmen, industrialists, students and intellectuals in Egypt, Syria and other Arab countries. They have won over the heart of masses, with their public welfare programmes. Mawlana Nadwi's writings and Ikhwan reform and *dawah* movement helped train people; gave an orientation to their thought and all this led to the Arab Spring movement. After their six decades log practical, field work, educational, public welfare, reform and *dawah* programmes Ikhwan, once again, entered the political domain and attained success. However, those committed to moderate Islam or the American or Zionist variety of Islam overthrew their political rule. Once again, Ikhwan were blamed for their inefficiency. They ignored their six decades long comprehensive contributions and accused them of having involved themselves in politics. They were charged with their pre-mature entry into politics and thus opting for the path of confrontation. They misquoted Mawlana Nadwi's remark in order to reinforce their accusation. In order to discredit Ikhwan they turned a blind eye to the blatant conspiracies hatched by both Muslims and non-Muslims. They took no pity on Ikhwan martyrs, their bodies writhing in agony, their innocent faces, and their widows. They ignored this truth that whenever fair elections are held, Muslims always prefer Islamists. However, the world order and its agents do not approve the Islamic way of life. That is why whenever Islamist parties have been voted in power, super powers of the day have made their lives miserable. Equally deplorable is the fact that they completely forget that Mawlana Nadwi's book *Ma Dha Khasir Al-Alam* advocated the rule by Islamists. Little wonder then that

the Saudi government which represents an exploitative, suppressive and deceptive mindset has removed Mawlana Nadwi's books from libraries. An Arab commented on his Twitter account: "Mawlana Nadwi is the founder of fanaticism and extremism." He cites Mawlana Nadwi's celebrated tract, *Riddah wa la Aba Bakr lah*" as the evidence of Mawlana Nadwi's fundamentalism.

In sum, it is a travesty of truth to contend that Mawlana Nadwi was inimical to active politics or to misquote his writing for condemning Ikhwan's decision in 2011 to join politics. It is sheer injustice to cover up Mawlana Nadwi's truthful stance for meeting one's own ends. Had he been alive today, he would have openly repudiated the betrayal inflicted upon Ikhwan. He would have reproached those anti- Ikhwan Arabs who have joined ranks with the enemy. He, no doubt, followed a particular *dawah* strategy, characterized by wisdom. He believed in imparting advice. However, he would have never compromised on truth. He took a forthright stance on every issue, be it related to Arab or Indian Muslims. He expressed freely and independently his views on what he deemed to signify truth. A thinker may opt for solitude, seclusion on the grounds of following a strategy or acting under compulsion. It is not the way of a leader. Mawlana Nadwi had none of these flaws.

It was essential to bring home these truths in view of the fact that in the last 4-5 years Mawlana Nadwi is depicted as an ascetic confined to a seminary. His message, was for whole humanity. The axis of his activities was his *Payam-i Insaniat* movement. He was a cringing supporter of rulers, particularly Al-Saud family in view of their service in the holy cities. He believed in not protesting even in the face of all excesses. His only job was to give some advice. The above assumptions run contrary to his writings and *dawah* work. Anyone can study his works and confirm the veracity of our contention. That is why at his demise many lamented that he had died while there stood a pile of problems. The institution Rabitah Al-Alam Al-Islami, established

by him, has turned into a mouthpiece of state and has been serving the interests of Zionism and Christianity. Ulema have degraded themselves to be mere courtiers. People are silent owing to compulsions unable to stand for truth. Innocent people are butchered, right from India to Saudia, Syria and Egypt. However, there is no one like him who may take wrongdoers to justice by raising his voice.

In view of the rapidly changing times and circumstances, there is a pressing need for conveying his message far and wide. This book is a step in the same direction. May Allah reward fittingly those who cooperated in this mission, particularly the owner of Parikh Book Depot, Brother Shahudul Hasan and some of our well wishers. May Allah help me reap its dividends in the Next Life.

May Allah accept this from us. Verily, You are All Hearing, All Knowing

12 Ramazan Al-Mubarak
1439H
Doha, Qatar.

Mohammad Tariq Aiyyubi
28 May 2018

PREFACE
TO THE FIRST EDITION

When the great Islamic thinker, Mawlana Nadwi passed away, the general reaction was that the Muslim community had lost an outstanding, bold, forthright, truthful and sincere scholar, characterized with Islamic fervour. Indian Muslims, in particular, felt like an orphan. In my modest opinion, he was unique in the sense that on the one hand, he was deeply sincere, had unflinching commitment to the Muslim community, was well versed in scholarship and spirituality which had purged his personality. He was far-sighted, and had rich experience. His crowning glory was religious fervour and sense of honour. He also stood out for taking a bold stand on a range of issues. On studying his whole life it emerges that he always stood by Islam and its supremacy, protection of the interests of the Muslim community and truthfulness. He was never distracted by any desire for name and fame, materialism or worldly considerations. Since he was a deeply contented and sincere person he boldly and truthfully presented his stance.

His *dawah* activities encompassed monastery, Madrasa, community issues, universities and academic pursuits. As time passed by since his demise, I was all the more persuaded of the truth of this Urdu couplet: "What I fear most is the death of my sensitive heart. For my life is meaningful only owing to a sensitive heart". For he was endowed by selflessness, genuine concern for the Muslim community comprehensive world view, sincerity of purpose, and an amalgam of thought and action. His life stood out for his sensitivities for Muslim issues. There is no one to replace him in terms of his nobility, boldness, deep concern for the problems afflicting Muslims, large heartedness and far sightedness.

Much has been written so far about him in various languages. Ph.D and M.Phil. Theses have been awarded degrees on his contribution. Dr. Abdul Kader Choughley, South Africa has

authored two substantial volumes in English on his thought. The present work does not take up his biography. Nor does it deal with all of his academic attainments and distinction. The objective behind this work is to compile a selection of some extracts from some of his works which underscore his sincerity of purpose, selflessness, pragmatic approach, fervour and religiosity. These bring into sharper light his critical methodology. These extracts reflect him as a truthful Islamic thinker. Selections have been culled mainly from his autobiography, *Karawan-i Zindagi* in that it embodies the essence of his life and works. His authorial comments render it as the most authentic source on him. It covers all of his important journeys, books and speeches. In the present time owing to our hectic schedule, it is hard to read even his voluminous *Karawan-i Zindagi,* what to say of his hundreds of books. For grasping his thought it is essential to read his works in Arabic. Arabs were his main addressee and Arabic was the medium through which he articulated dexterously his views. Today we are afflicted with selfishness. Every movement and action is impelled by certain vested interest. We are devoid of sincerity and selflessness. No one thinks beyond name and fame and material gains. For certain considerations even truth and bold criticism are avoided. There is a deplorable tendency for groupism and meanness. Against this backdrop, an attempt has been made to present a selection of Mawlana Nadwi's inspiring thought as recorded in his *Karawan-i Zindagi.* It is quite natural that *Karawan-i Zindagi* being his autobiography contains an essence of his opinions, views and feelings in brief. I was astonished to see his own note to the same effect, as in the following remark:

> What impelled me to write this book was to record briefly the evolution of my thought, mental development, writing career and my response to the important events, dawah movements, and the main points of my book and their key extracts. This selection was needed as my thought is scattered over more than 2000 books and articles of mine. It is not, of course, possible for one to study all of my works.
>
> (*Karawan-i Zindagi,* 6,10)

Based on Mawlana Nadwi's works, particularly *Karawan-i Zindagi,* I have brought into sharp light his exemplary character of a *mujahid* (one engaged in a struggle for a noble cause), his boldness in articulating his views, his candid criticism, explicit suggestions, initiatives for reform and change, his concern for Muslims, his striving for resolving issues, his sincerity and self abnegation, his evaluation of various persons, and his attractive and effective portrait as someone who was above and beyond any personal interest in devoting his entire life to serving the cause of Islam, always engaged in this noble task without taking any rest: In my opinion, this would, on the one hand, help disseminate his thought and on the other, it would shed light on his strategy, its relevance and importance and the value of his thought. It would be instrumental in realizing that sincerity, pragmatism, all inclusive outlook and selfless service are so valuable. Had my job been to present a detailed account of his contribution, scholarly pursuits and career, the coverage of even one facet of these would have run into hundreds of pages. This was not my intention. Nor was there any need for it. For several books on his life and achievements have already seen the light of the day. A highly influential figure of the Muslim world and an outstanding *mujahid* of the day, Dr. Yusuf Al-Qardawi has paid a glowing tribute to Mawlana Nadwi's genius in his work, *Abdul Hasan Ali Nadwi Kama araftahu*. Dr Abdullah Abbas Nadwi's *Meer-i Karawan* is comprehensive, reflective of the author's eloquence, stylistic features and accuracy of his account. It represents a significant addition to biographical literature. Another esteemed figure of the day, Mawlana Syed Muhammad Rabey Hasani Nadwi who accompanied Mawlana Nadwi most of the time, particularly in his travels has done justice to Mawlana Nadwi's life and career in his *Mawlana Ali Miyan: Ahad Saz Shakhsiyat*. Moreover, a young scholar, Syed Abdul Majid Ghauri has also contributed an extensive biography in Arabic. The books by Professor Muhammad Ijtaba Nadwi, Professor Muhsin Uthmani Nadwi, Mawlana Syed Wazeh Rasheed Nadwi and Dr. Muhammad Akram Nadwi are also worth- studying. Various books and

articles delve into his thought. Of these, the following deserve mention: Turki Abd Majeed Al-Salmani's *Al-Fikr wa Al-Suluk Al-Siyasi inda Abi Al-Hasan Al-Nadwi* and Ahmad Al-Wathami's *Manhaj Al-Naqd inaa Abi Al-Hasan*. For a better understanding his thought and *dawah* work, a highly useful and all-encompassing work is by Mawlana Nadwi's own family member, Mawlana Bilal Abdul Hayy Hasani Nadwi's *Hazrat Mawlana Syed Abul Hasan Ali Nadwi: Dawat wa Fikr ke Aham Pahlu*. It should be translated into Arabic in order to make this important resource accessible to the Arab world. This work, comprising 6 chapters, covers thoroughly Mawlana Nadwi's thought and contributions.

As a matter of fact Mawlana Nadwi was such a gigantic figure, a single book cannot encompass all facets of his grand personality. Whenever an attempt is made to include every aspect, the work grows too voluminous for readers. This was the rationale behind bringing out this concise selection.

Mawlana Nadwi's was an all inclusive personality. His engagement with *dawah* and the preaching of Islam did not dry up his academic attainments. Nor was his scholarly career an impediment to his *dawah* activism. Both his speeches and writings came out at the same pace. While he was busy with academic pursuits, and *dawah* activities, this did not lead to his neglecting the issues haunting the Muslim community. He did not lead a life of solitude which would blind him to problems. He served, to the extent possible, the cause of the community and country in the political domain. For him, constructive participation in the political life was essential for the protection of the Muslim community. This all-inclusive approach endeared him to everyone and that is why he stands out as an exemplary personality.

Initially he was associated with Jamat-i Islami. Then he joined Tableeghi Jamat. Rather, he played a pivotal role in introducing it globally. He maintained his link with this Jamat until his last breath, though he had to part was with it on account of his

mindset and study. Had the Jamat chiefs listened to his advice, they would not been in the mess in which they today are. If stagnation creeps into man-made principles, it culminates into disaster, as we have witnessed. Mawlana Nadwi had discerned this at an early stage and requested them to alter their strategy. However, in his *Karawan-i Zindagi,* he divulges this fact that he was given short shrift. No one paid any heed to his advice, as he was misconstrued as an outsider. They thought that his suggestions would mislead them. This was his fate while he was one of the founders of Tableeghi Jamat. It was he who had made the Arab world familiar with Jamat. However, he continued his relations with Jamat notwithstanding its limited usefulness. He devised his own ways and means for carrying our *tableegh* (preaching) work. Likewise, despite his separation from Jamat-i Islami and his ideological differences with Mawlana Mawdudi over some issues, he did not utter a word which would have soured mutual relations. Away from these two Jamats, he presented his own methodology for upholding the Word of Allah and was engaged throughout his life in pursuing the same while taking everyone along. He tried to convey his message to everyone, right from kings, the elite, Ulema, intellectuals and masses. For him his message was relevant for all of them and he managed to influence them all partly. Since the outset, he had a revolutionary spirit and this was manifested until his last days in numerous actions undertaken by him. A glimpse of this is to the fore in his *Karawan-i Zindagi,* particularly its last volume.

One learns this distinct lesson from his life that age is no bar for undertaking any venture. Its only prerequisites are excellent character and conduct, a genuine urge and sincerity of purpose. Soon after Independence when senior Ulema were on the stage while he was quite young, he felt disturbed over the situation in the country. Out of his deep concern for the state of affairs he wrote an article *Nishan-i Rah* (Milestones). He convened a meeting at Nadwatul Ulema and discussed the future of the Muslim community in India. It is generally held by people that one should carefully weigh his status and age before saying

something, especially by way of criticism or speaking truth. This is, no doubt, true to some extent. However, when no one raises his voice for being overcautious and out of an introvert mind, this incurs a great loss. There must be someone to speak truth and proclaim it with all the force at his command. His model is that no opportunity be spared for voicing one's concern for reform and truth, provided that this approach is marked by sincerity, Allah-awareness and boldness of a Believer. This message comes out distinctly from his career even at an early date. In the last years of his life, his failing health, general physical weakness did not deter him from taking up community issues and displaying his truthfulness while presenting his case at the opportune time. It was his distinctive feature that he joined monastery, enriched the body of knowledge and literature and tackled collective and community issues.

He always looked for a platform for undertaking *dawah* and reform programmes. At times, he, without any willingness, attended several meetings and conferences in view of only this consideration that he would able to carry out *dawah* before state officials and the select members of the Muslim community. He did not want to waste any opportunity. Many extracts in the present book bear out this points Apart from approaching an issue sagaciously and critically he always pressed home his point extensively. When he criticized someone and identified his failings and shortcoming, he would first praise him and acknowledge his good work. Regrettably, in our era of general decline, people did not and could not appreciate his strategy and took his praise out of context. This explains why I have heard some persons saying that he applauded some Arab rulers, though they were inefficient. He had friendly relations with Saudi Arabia and it is alleged that he always supported it. This is a sheer misconception, far away from truth. He met rulers and sent them letters in order to reform them and to convey *dawah* to them. This is evidenced by his letters and speeches. We have provided some relevant extracts in this work. Notwithstanding his tremendous popularity, some of his critical articles were censured by Saudi

government. They banned these in the kingdom. He made it a point to adduce the role model of Umar ibn Abd Al-Azeez and Salauddin Ayyubi before Saudi rulers.

The truth is that owing to his sincerity, selflessness and contentment, he did not think twice before criticizing or reforming anyone. He never sought any financial assistance for himself, his family or his institution. He avoided accepting anyone's gift. Whenever he attended a conference, he did not draw upon the top quality hospitality provided by hosts. Rather, he preferred staying with his family or friends. This was his usual practice during his frequent visits to Saudi Arabia. If he felt that the local rulers may influence him, he maintained a safe distance from them and displayed his utmost contentment and indifference. Self effacement was his second nature. Today people read his biography for seeking some blessings. They do not derive any lesson from it. Today disregarding family considerations for larger interests, contentment and self abnegation have become rare. Even our major institutions and movements suffer from this weakness. Owing to this they do not oppose falsehood or endorse truth. Mawlana Nadwi was so indifferent to personal interests. He met and had a rewarding meeting with Shah Faisal. His presentation was so poignant that even Shah Faisal cried. At the end of the meeting Shah offered a huge amount as financial help for Nadwatul Ulema, which he declined. He did not go to Saudi Arabia for receiving Shah Faisal Award, though for certain considerations he had accepted it. However, at the same time he announced that the Award amount should be distributed for *dawah* and to Islamic religious institutions. He did not take even a small amount for personal use in India. In view of strong insistence by some well wishers he accepted Brueni award and once again gave the whole amount to institutions and organizations. Prime Ministers of India, Chandra Shekhar and Narasimha Rao offered to confer Padam Bhushan upon him. The latter rang him to request him to accept it. However, he tactfully refused it. He was bestowed with Faisal Award in 1980. When Darul Musaniffin, Azamgarh organized a reception, without informing him, in his acceptance speech he alluded humbly to his

ignorance and his self knowledge. He recounted the whole incident related to Ayaz in relation to his master, Mahmud His utmost humility emanated from his contentment, indifference and sincerity. All this underscores his greatness as man.

He had a multidimensional personality. That he was a thinker is his outstanding distinction. He was alive to the challenges and demands of the day. By dint of his insights into history, *Sirah, Sunnah* and the Quran he commented on current affairs discerningly and always adopted the Islamic yardstick. Most of his writings follow a particular thought pattern. He reflects much of his family legacy and his ancestors' taste. His devotion to *dawah* was part of his family tradition. Likewise, he had inherited academic interests and reform through the agency of monastery which was also in his family profile. It appears from a study of his life that on his own he would not have launched any movement. He tried his level best to avoid chairing movements. However, at times, his deep concern for the Muslim community and his attachment to *dawah* came to the fore, which was reflective of his activism and proclivity for revolution. That is why whenever any movement was discussed with him, he cooperated with it, as when needed. He looked forward to timely actions from every movement. He had inherited from Syed Ahmad Shaheed political mentorship, analytical ability and tackling administrative aspects of a movement. His associates also contributed to his activism. His companionship with Mawlana Muhamamd Manzur Numani is often cited as a catalyst for his interest in religious movements. Among his other colleagues, mention must be made of Mawlana Muhammad Al-Hasani and Mawlana Ishaq Jalees Nadwi. They were exceptionally good at practical work.

Mawlana Nadwi was keen on seeing Islam in power. For this goal he did to the best of his ability. He tried to instill political consciousness into people and urged Ulema to gain familiarity with events and work selflessly and insightfully. For the same and he wrote to heads of states and sent many letters to the Prime Ministers of India.

In his opinion there were two ways in which Islam could assume power: i) Facilitating the victory of the Islamists and ii) conveying the message of Islam to those at the helm of affairs. It goes without saying that the former is hard and confrontationist. In comparison, the latter is peaceful and durable. Throughout his life he professed and practised the latter. He dedicated all of his efforts, including travels, tours, speeches, letters and his academic and literary abilities for the same. This should not be, however, taken to mean that he opposed the former strategy or he considered it as something wrong. His earliest academic venture was on Seerat Syed Ahmad Shaheed whose movement was geared towards reform, revivalism, Jihad and setting up the Islamic state. This work recounts at length the revolution brought about by Syed Ahmad Shaheed. Prior to this, he had written articles on Syed Ahmad Shaheed's heroic struggle and his genuine desire for reform and revolution. Mawlana Nadwi's special focus on this aspect of his sets his book apart from others written on Syed Ahmad Shaheed. For the highlights Shaheed's resolve and *dawah*. Given this, Mawlana Nadwi could not dismiss the approach of capturing power for Islam. For it was the very stance of Syed Ahmad Shaheed. He affirmed that the message radiating from martyrdom at Balakot is that entire life should be devoted to winning a piece of land where Islam could be enforced. While delivering a speech in Pakistan he emphasized: "Islam needs power For the command for enjoining good and forbidding evil cannot be implemented without political power." Throughout his life he stood by Ikhwan Al-Muslimun. Ikhwan too, acclaimed him much. It must be acknowledged that the leading Ulema and writers who extolled him were mostly of Ikhwan ideology. He always spoke highly of this spell-binding movement and *dawah*. He treated Dr. Saeed Ramazan, the son-in-law of Hasan Al-Banna and his confidant as a member of his family. He acknowledges: "Among Arabs my close and loving relationship with Dr. Saeed Ramazan is not matched by anyone else." Both the approaches are equally effective and important. Favouring one does not mean negating the other. Mawlana Nadwi endorsed the stance of the

other group as well. In the history of Islam we find instances of the employment of both the strategies. At times, *dawah*, preaching and understanding have been the means for preaching Islam. At others, *dawah* activists had to take on the forces of *taghut* (falsehood) in order to assume power for Islam.

Mawlana Nadwi's entire life is marked by academic attainments, pragmatism, thought, reflection, conviction, constant action and winning over the hearts of people. However, a couple of examples are adduced here in order to underscore his insightfulness, and his keen desire for the betterment of the Muslim community. These examples illustrate in what sense he is our role model. He always accorded importance to clean, principled politics and was keen on this orientation. He was in touch with the general public. At the same time he had correspondence with kings and ministers. He took those in power to task to some extent. His efforts were directed also at mutual understanding and clarification and he thus facilitated the way. He analysed communal riots objectively. While displaying valour he wrote in his article in 1990: "One of the main reasons behind communal riots is the absence of religious leadership on public platform for raising voice against injustice for confronting trouble makers, for risking their lives for combating it and for resolving contentious issues." He opposed confinement and solitude and always took practical steps in public domain. He was an active partner in the call for constituting Muslim Majlis Mushawarat and its formation. He was perceived as its patron. Indeed he looked after it and despite his illness he attended its sessions and joined its country-wide tours. He was aghast at a point of time when Majlis was about to disintegrate owing to his inner most feelings for its well being, his commitment to the cause of Muslims, collective interests and a keen desire for protecting Muslim identity. At that time he was in Sitapur and had undergone eye surgery. His physicians had asked him even not to speak what to say of travelling. However, he risked his life. though his friends and family tried to prevent him, he did not listen to anyone. He attended Majlis meeting and gave vent to his feeling. He was successful in averting the

disintegration of Majlis. However, he lost his eye, a scar which tormented him throughout his life.

It is absolutely wrong to hold that he did not oppose any forbidden act on that he did not criticize any organization or sect. His boldness and fervour are the most striking features of his speeches and writings. His criticism is candid and extensive. His denunciation of Arabs' fondness for luxury, their deviations, materialism and aversion to true Islam features in all of his Arabic writings and speeches. In India, too, he employed his oratory and writing skills for condemning wrong and appreciating good. A valuable collection of his criticism is recorded in his tract, *Ahadith Sareehah ma Ikhwanana Al-Arab* and the *Ismaiyat* series. He made no compromise regarding truth on any national or international issue. When the occasion demanded, he, who usually stood for unity, felt no compunction in writing the forceful *Do Matazad Tasweerayn*. He championed aloud the cause of truth. His tract, *Min Al-Jibayah ila Al-Hidayah* is a testament to his fervour and his criteria for criticism. This tract is actually reflective of the same feelings which he had conveyed in his latter to his elder brother, Dr. Abdul Ali during his visit to Hijaz in 1950. The ailments which are diagnosed in this tract went unabated and the defects and shortcomings identified by him were not rectified. Rather, these spiralled up. Until his last breath he forbade these. In Rabita Alam Al-Islami meetings he often gave vent to his innermost feelings and spoke to delegates from the depth of his heart. However, his sincere words did not have any effect on those who turned this organization established by him in 1962 as a mouthpiece of their own views and abused its banner. He was even derided, though he was its co-founder. His crime was his candidness and truthfulness. In his last year i.e. up to 1995 he visited Hijaz less frequently. Few persons know that the founder of Rabita Alam Islami, Dr. Saeed Ramazan, the confidant and son-in-law of Hasan Al-Banna Shaheed had laid the foundation of this institution.

Mawlana Nadwi never shied away from speaking truth. He issued timely statements, pressing home truths. He informs that his tract, *Ridda wa la Aba Bakr Iaha* was widely circulated. Khomeini joined a meeting of Rabita Alam Al-Islami. Mufti Ameen Al-Hussaini received him and introduced him to Mawlana Nadwi. Upon this Khomeini said that he had read Mawlana Nadwi's above tract and added that it should have been better entitled as *Ridda wa la Aba Hasan laha*. In so doing, he betrayed his sectarian hostility and his belief system. Mawlana Nadwi's, however, silenced him, saying that its title conformed to Arabic usage and was apt.

In a note on his article, Dr. Hasan Al-Amrani has pointed out: "Shaykh Abul Hasan informed that once he performed *tawaf* together with Khomeini. During *tawaf* the latter recited only this part of the verse: "O our Lord, forgive us and our brethren who have preceded us in faith." He omitted the second part of the verse which reads thus: "And put not in our hearts any hatred against those who have believed." (Al-Hashr 59:10). When I drew close to him, I recited the complete verse and thus hurt him."

It is worth- stating and this is not my solitary opinion that those who should have been moved by Mawlana Nadwi's message and religiosity remained unaffected. Yet it cannot be held that all of his pleas went unheard. However, his message did not have its impact on the level of states. Mawlana Nadwi expected them to respond. However, the general reading public and those who were fond of his writings were influenced by his assertions. Its impact is discernible in the revolutions in the Arab world. His work *Min Al-Jibaya ila Al-Hidaya* was originally a letter which he handed over to Mawlana Ubaidullah who passed it on to Shaykh Umar ibn Al Hasan, requesting that he should read it out in the presence of the Saudi heir-apparent. After coming to note that his letter had been read out to him, Mawlana Nadwi's ruefully remarked: "I wish it would have resulted in something concrete. Had an effort been made since then to the change the course of actions, not only

the kingdom of Saudi Arabia, the entire Muslim world would have been different" (*Karawan-i Zindagi,* 1,341).

Mawnala Nadwi was fired by his commitment to Muslim community in launching his tirade against Arab nationalism. He was so vocal in denouncing that those familiar with his family traditions were taken aback by his ferocity. He mounted such vociferous criticism that on the complaint of the Egyptian government, the government of India cautioned him. It is held that the most vitriolic opposition to Arab nationalism originated in India. He analysed ruthlessly the humiliating defeat of Arabs in the Arab-Israeli war. While sitting in India he condemned Arabs. His writings on this subject collected in the work *Alam-i Arabi ka Alamiya* unravels some bitter truths, studies the scenario from a Believer's stand point and contains a candid appraisal. The reasons he identified as responsible for the Arabs' debacle have surmounted now manifold. Their internal bickering, crass materialism, clinging to their rule, aversion to Islam and hostility towards Islamists have enslaved them to the US and reduced them to be a crony of Israel. They have deviated completely from Islamic, moral and natural ways of life. During their war against Israel, Mawlana Nadwi contends, they should have grown restless and forbidden for them what Allah has declared lawful for them." However, things have come to such a pass that they live only for the pleasures of flesh. For ensuring their material interests they have trimmed Islam to the extent which is acceptable to the US and Israel and they publicize the same(2) Muslim countries have been made servile to non-Muslim ones. Islamic practices are being outlawed. Islam, the source of light and guidance, has been banished, in preference to obscenity, vulgarity, and immorality, nudity and hedonism. While speaking near the Prophet's mosque in Madina Tayyabah he truthfully affirmed:

> Read the newspapers and magazines of the period of war. Car this morality and way of life be endorsed by Allah and His Messenger? Can Umm Kulthum's lyrics help win the pleasure of Allah and His Messenger? Can they guarantee victory? Have these night clubs, nudity and immorality blessed our brethren

> with a new lease of life?(3) Can those entrusted with the protection of the most sacred sites save us against humiliating defeat?
>
> (*Alam Arabi ka Alamiya*, 78-79)

On the one hand Mawlana Nadwi criticized Western culture and on the other, he urged Muslims to take pride in their own legacy. He insisted on adhering to Islamic faith and practice. As part of the same agenda, he presented his valuable opinions on education, education system and syllabus. He urged Muslims to restructure their educational system, include the Islamic component in syllabus and revise and update syllabus. He was truly a thinker, who was alive to the changing times. This makes him stand out above his contemporary thinkers. He affirmed that there is no compartmentalization in knowledge. In asserting this he made a revolutionary statement.(4) He urged Ulema to be engaged with current issues, apart from addressing Muslim community issues. When a need arose, he devoted his time and energy to refuting Siniaism and Qadyaniyat. He did not subscribe to such a notion of board-mindedness and tolerance that truth and falsehood be treated alike. His branding so was not deemed by him as contrary to the call for unity. When some persons objected to his work, *Do Matazad Tasweerayn*, he spoke of it as his lifelong work and as the means for his salvation. For him, in writing this he had followed the way of classical Ulema, and revivalists. His fervour impelled his boldness. He deeply resented the excesses perpetrated. His hurt feelings led him to write passionately, interspersed with his fervour. The calls to unity and following the middle path are, no doubt fine. However, a thinker is one who tackles issues with an eye on their seriousness and his times. He adopted a particular approach in his book, *Seerat Syed Ahmad Shaheed* and adhered to the same in all of his writings. Had he been alive today, his pen would have displayed the valour of a warrior. He would have drawn attention worldwide to the spillage of innocents' blood. Likewise, a group of Ulema tried to discredit truth, subjected oppressed peaceful and Islamist protestors to gruesome violence and branded them as miscreants and terrorists.

Had he been around, as a zealous Believer, he would have led the truthful ones, defended the pious souls and supported victims. This note is to the fore in his account of Syed Ahmad Shaheed. It is common knowledge that a section dubs Syed Ahmad Shaheed as an unbeliever who was in error. In refuting this his account is marked by a stout defence of truth, a strong sense of balance and an acute sense of honour. He asserts:

> Apart from his other distinctions Syed Ahmad Shaheed's martyrdom is a well known fact. We recognize that Allah forgives martyrs. However, since 24 Dhu Al-Qada 1248H until today, for the last 136 years everyday this martyr has been reproached and branded as an Unbeliever. Every abuse has been directed against him. Every provision of jurisprudence has been adduced for proving his unbelief. He has been projected as a more virulent enemy of Islam then Abu Jahl and Abu Lahab; more entitled to Hellfire than Pharaoh and Haman; the originator of unbelief and all errors; more deadly heretic than Khawarij; worse than apostates; the ring leader of the blasphemous and a follower of Shaykh Najdi. All these accusations are hurled by those who have not suffered at all in the cause of Islam. They have not served Islam in anyway, what to say of shedding blood or even sweating for it. These charges are leveled by those whose mothers, sisters and daughters were able to protect their honour on account of his valour. He laid down his own life for saving them. Was this his crime? Can there be a more weighty evidence of ingratitude than this? There was a time when the faith, life, property and honour of Muslims in Punjab was not safe. Sikhs used to abduct Muslim women, desecrated mosques and used these as stables. Where were then the defenders of Islam?
>
> I regret this plain talking, though it may sound as bitter. I feel too anguished.
>
> (Seerat Syed Ahmad Shaheed, 2, 486-487)

Mawlana Nadwi's contributions are wide ranging. For countering false literary notions the Islamic theory of literature had existed in one or the other form. However, it was he who holds the distinction of having revived it as a definite literary theory. Many

meetings of this forum were held at Nadwatul Ulema, attended by both Arab and non-Arab delegates. He strove for guiding the elite and the lay of the Indian Muslim community, as he provided them with food for thought. He emphasized the need for religious education and tried to infuse faith and morals into the stream of modern education, as he reminded the heads of secular education of their obligations. He chaired the Islamic religious education movement and demanded revision in Madrasa syllabus. He was alive to the importance of educational resources. Under his supervision a series of effective textbooks were brought out. He apprised both Madrasas and universities of their respective mandates. He was acutely conscious of the fact that the religious group isunable to assume power and the group in charge of education has little in common with Islam. This sends wrong signals to society and results in discord and clash. He urged Ulema to convey the message of Islam to the ruling class, familiarize them with Islamic morals and he worked hard for this cause.

Combined in his personality were numerous charming qualities and his accomplishments are substantial. His sincerity and purity of soul impressed everyone and they followed him. He knew how to draw upon others. He won over even enemies to the cause of Islam. He made allowance for everyone and maintained rapport with them. Today there are many competent persons yet we complain all the time about the absence of able persons. Actually, we do not know how to identify and draw upon them. It appears that we consider only family background while we neglect competence and merit. As a result, many competent persons are neglected. There is no mechanism for training people. Far from turning less worthy person into suitable ones, we are unable to have rapport with those who are around. Mawlana Nadwi had none of these weaknesses. As a result, he had a lot of sincere and competent disciples. His large-heartedness, selflessness, transcending personal and family interests, tolerance, far-sightedness, treating others well, nobility, acknowledging others' merit, respect for elders, honouring peers and encouraging the

young account for his success and popularity. Several articles may be written on each of these qualities of his. However, the present work is not intended as an extensive biography detailing all of his accomplishments. He conveyed his message of love to one and all.

A whole volume may be compiled on his associates, based on reports and events. He made good use of their potentials. He encouraged others to embark upon projects, assisted and guided them and used their talent for the benefit of the Muslim community. This illustrates his discernment, his revolutionary ardour and his concern for the uplift of the community.

Before I conclude, let me state that Allah granted him great popularity. He was widely acclaimed, blessed and applauded by scholars. He was fortunate enough to get dedicated associates who were loyal, far-sighted and active. They were his research assistants and helped him undertake community work and journey at both national and international levels. It would be good if a collection of articles by his associates of a later date is brought out. For such sincerity and loyalty is rare by now, though many aspire for association. This adversely affects a movement. For selfishness is rife and meritorious persons are not acknowledged.

I have written an extensive Preface, though my objective was to produce a slim volume, showcasing his thought and achievements. Most of extracts in this volume are from *Karawan-i Zindagi.* These passages have been contextualized in order to highlight their meaningfulness and relevance. Sub-headings have been provided, as pointers to each extract. The overall objective is to project his interest in the affairs of the Muslim community, his consistent struggle, his sincerity of purpose, his dynamism, his comprehensive outlook, and his contentment and selflessness. An extensive extract has been culled from Mawlana Abdullah Abbas Nadwi's *Meer-i Karawan*. Since it is self explanatory, it is not interlaced with any comment. May Allah make this work a source of inspiration for those interested in accomplishing something noble. This is all the more necessary in view of the paucity of

noble souls. May Allah bless us with a genuine desire, concern and sincerity. May we achieve something, rather than fulfill a formality. Let us accord priority to collective interests over personal ones.

May Allah reward immensely those who helped in the production of his work. It will be sheer ingratitude if I do not acknowledge their valuable cooperation. I am most grateful to the esteemed Professor Muhsin Uthmani Nadwi whose insightful Foreword adorns this work. He is suited best for writing on Mawlana Nadwi in a spell-binding manner.

Let me thank Dr. Saeedur Rahman Faizi Nadwi and Mawlana Abdur Rasheed Nadwi who sponsored its publication. If this work is successful in transforming someone, they would derive its reward for ever. My students, Abdur Rahman Naeem, Faiz Al-Islam Nadwi and Muhammad Alam Nadwi have toiled in composing this work electronically. May Allah grant them a suitable reward. I pray to Allah to make this work the means for my salvation in the Hereafter and of my parents and my loyal and contented wife.

Aligarh Wassalam
25 December 2013 **Muhammad Tariq Ayyubi**

FOREWORD

Abdul Kader Choughley

As the title of this noteworthy work suggests, Mawlana Syed Abul Hasan Ali Nadwi made immense contributions to contemporary Islamic thought. His ability to navigate the challenges affecting the ummah and offer insightful strategies mark him as an `alim-activist who strove steadfastly to protect the Islamic identity on an international level.

It is a truism that Mawlana Nadwi's multidimensional personality embraced a diversity of Islamic thought which sought in many ways to promote a wide spectrum of the revivalist trends. However, his methodology to address Muslim concerns - intellectually, politically and socially – bore the traits of an Islamic thinker who interpreted and critically analysed issues holistically. Steeped in the Islamic tradition of the *salaf,* Mawlana Nadwi redefined the unbroken chain (*tasalsul)* of Islamic reformers who carried out the *tajdidi* (reformist) project. In a contemporary context, he too pressed home an important message that severance from the perennial legacy of Islam exposes Muslim leadership to an intellectual crisis.

Dr Muhammad Tariq Ayyubi Nadwi is to be commended for presenting a thematic approach on an array of topics that highlights Mawlana Nadwi as a pioneering Islamic thinker. To this end, his selection of appropriate extracts from *Karwan-i-Zindagi* gives readers insightful insights on matters that have relevance to this day.

Leadership crisis in the intellectual and political domain has witnessed a steep decline; in fact, this void has had tragic consequences for the ummah. Dr Tariq Ayyubi makes a pertinent remark that Mawlana's critique on the leadership matters in the Arab world had evoked a barrage of hostility against his personal

integrity. No different is the cohort of scholars who perceived him as a sufi recluse and a passive `alim with compromising credentials on mainstream matters. Through the lens of the multivolume autobiography, Mawlana Nadwi's activism is clearly portrayed.

A worldview has its own dynamics and attitudes are influenced by a set of circumstances. Consider Mawlana Nadwi's worldview in an Indian setting. His involvement with organisations differing in their vision and mission did not deter him from appreciating their positive contributions to Islamic revivalism. At the same time, his worldview evolved, pointing out to his perspectives on issues affecting the Indian Muslims. Likewise, the othering of Muslims by the Hindu majority, particularly Hindutva, prompted Mawlana Nadwi to take constructive steps to alleviate this growing polarization. In this vein, *Payam-i-Insaniyat* (Message for Humanity) was established. In mainstream politics Mawlana Nadwi opened lines of communication with Prime Ministers of the day and high-ranking bureaucrats to collectively address the challenges affecting the Indian society. Ironically, his patriotism was conflated with a streak of political expediency by his detractors.

Mawlana Nadwi had developed his *da`wah* methodology based on the Qur'an and *sirah* literature. Dr Tariq Ayyubi frames this strategy to the Arab world and by extension Muslims living in the West. In his pragmatic style, Mawlana Nadwi reminds these communities about their obligations to spread the message and teachings of Islam to non-Muslims by their personal example. By the same token, he warns Muslims against an insular mindset by abstaining from mainstream activities. The civic sense of responsibility here is reinforced.

The `ulama and the madrasahs are the pride of the ummah and represent the citadel of Islamic learning. Sadly, Mawlana Nadwi laments the gap that exists between madrasahs and the Muslim community, particularly the youth. As much as these institutions direct their focus on preserving the corporate identity of Indian

Muslims and invest their resources to produce graduates who will take up leadership roles, the progress envisioned has not gained traction. Dr Tariq Ayyubi cites several major writings of Mawlana Nadwi to underscore the predicament faced in the Indian subcontinent.

This work is a synoptic overview of key issues relating to Islamic revivalism and Mawlana Nadwi's important contributions in this domain. It must be noted that the writings of this preeminent scholar are prolific in content; they deal with a variety of topics that bring out his brilliant exposition of themes that continue to shape Islamic discourse in the 21st century.

Dr Tariq Ayyubi had organized international conferences, bringing together distinguished `ulama and scholars in the Arab world to present papers on the diverse contributions of Mawlana Nadwi in Aligarh. Likewise, Ahsan Academy of Research together with Tawasul Research Centre in Rome (Italy) has published a series of works by Mawlana Nadwi.

INTRODUCTION

Professor Muhsin Uthmani Nadwi

The writings and speeches of the great Islamic thinker, Mawlana Abul Hasan Ali Nadwi present the essence of his personality. Allah had endowed him with many virtues which enabled him to accomplish so much. His was an all embracing, comprehensive personality excelling in several domains. He was a Janus like figure. It is hard to identify the essential feature of a wide ranging personality, which may help fathom his thought. Equally difficult it is to establish his cornerstone or basic quality which is reflected in all of his speeches and writings.

Mawlana Nadwi was a distinguished Islamic scholar, thinker and leader. Also he was a remarkable author, speaker and orator. He stood out for his piety, trust in Allah, devotion, righteousness, nightlong prayers and was a high ranking saintly person. In the words of Yusuf Al-Qardawi he reflected exceptional features. He was a humble and modest person who embodied balance. He was very particular and cautious about the words which he used. He did not put up with any backbiting or slandering in his session. He went out of the way to appreciate every good work and boosted the moral of that person. What was most remarkable about him was his utmost contentment, as be shunned wealth. He presented an amalgam of wisdom and sagacity, excellent conduct and morals. He was a proficient writer of Urdu and Arabic and an accomplished educationist. He was in favour of Madrasa syllabus revision. All the above-mentioned traits and qualities are noble, with each of these as commendable. If any one of these qualities is found in anyone, he is worthy of esteem, as he is a talented person. Many persons in India who knew Mawlana Nadwi well are still alive. However, I would respectfully submit that despite my mentioning his many features, none of these sums him up. Neither of these can be identified as the overaching one permeating all of his writings, speeches and actions.

Of all of his qualities, the outstanding one which is reflected in all of his sayings and writings and in various forms in his deep religiosity, his sense of honour regarding the Muslim community and self respect. In the words of the famous Urdu poet, Iqbal he possessed self knowledge by dint of his ego and his life was a testament to the same.

The first evidence which I would adduce is that in Muslim history it was Abu Bakr (RA) who made an observation which is full of religious fervour and which changed the course of Muslim history was: "Can anyone alter Islam while I am alive?" Mawlana Nadwi had assimilated this so deeply that he devoted his whole life to the same goal. No contemporary Islamic scholar can be compared with him in having alluded more than him to this saying of Abu Bakr (RA). With reference to the same he kept trying for restoring and reinforcing self respect and sense of honour in both the Arab and non-Arab countries. Regrettably these ideals were no longer professed and practised by Muslims.

He stood out for displaying religious fervour. He had imbibed also Prophet Ibraheem's motto that we should die in the state of Islam. This message is indelibly stamped upon his writings and outlook. He articulated the same message in his literary idiom, in his orations in a variety of ways and forms in every nook and corner of the Muslim world. For carrying out this message he travelled widely and extensively. He travelled farther and more than even Ibn Batutah. His only mission during all of his travels was to urge Muslims to maintain their Muslim identity. In this lies his distinction. Rabai ibn Aamir had eloquently introduced Islam in Rustum's court. Mawlana Nadwi presented the same truth in the idiom of Islamic philosophy and worldview. He achieved this for the first time. There is nothing to suggest that anyone prior to him had laid such emphasis on these remarks which underscore one's conviction in Islam. He wanted to instill the same conviction into the heart and mind of every Muslim.

His whole life is a testament to his Islamic zeal and commitment. Here is an instance in point. The UP government ordered that *vande matram* must be recited by all states school students. Going even beyond this, it was mandatory on every school to display an

image of Sarswati in 18x30 size and the map of India. When students assemble for schools and when they leave it, on both the occasions, these images should be displayed before them. Students were to recite national anthem after *Sarswati Vandana*. Moreover, they should pronounce "Bhart Mata ki Jay Ho" (Glory to be Mother India) (*Takbeer Musalsal* by Dr. Masudul Hasan Usmani, p.121).

Mawlana's religiosity could not stomach this dictatorial, polytheistic and oppressive order. He told press correspondents that this educational policy is pernicious for the entire country. If the government does not rescind its order, we would ask Muslims to withdraw their children from schools. He stressed that the doctrine of monotheism is of utmost importance for Muslims. They believe it to be the essence of their faith. Declaring *vande matram* as mandatory recitation amounts to interfering into Muslim faith. As his statement was published in national dailies, the non-Muslim majority learnt about Muslim sensitivity regarding the doctrine of monotheism. They realized that Muslims cannot bow down their head before anyone, no matter how eminent that person could be. Muslims do not worship anyone besides Allah.

In the wake of his public statements there were protests against compulsory *vande matram* recitation and *Saraswati Vandana* display. The then Prime Minister, Atal Bihari Vajapyee and the Home Minister, Lal Krishna Advani had to clarify that *vande matram* and *Sarwati Vandana* are not blinding on everyone. Initially it was denied that even such an order had been passed. However, when it was proved that Ravindara Shukla, Minister, Primary Education, has issued this order, the government had to own its mistake. On 3 December 1998, UP government rescinded this order. Moreover, Chief Minister dismissed Ravindara Shukla Minister, Primary Education.

Mawlana Nadwi's orations are interspersed with his fervour and sense of honour. His speeches are a rhetorical feat. On their analysis, however, it emerges that these abound in Islamic zeal which is the overarching concern in his speeches. His conduct complements the same. When Pharaoh's statues were installed in

Egyptian cross roads and when it was proudly proclaimed: “We are the descendants of Pharaoh”, the first public figure in the Muslim world who rose in revolt against this was Mawlana Nadwi. He championed crusade against Arab nationalism. By then many religious figures in India had no idea of these developments. They were in the dark about the pernicious effects of the Arab nationalism movement. Rather, someone wrote a tract against Mawlana Nadwi entitled, *The Religious Aspect of Modern Egypt.* Owing to the ignorance Indian religious figures have, at times, supported Mustafa Kemal Ataturk of Turkey and Gemal Abdel Nasser of Egypt. It is a pity that institutions of religious learning did not produce Ulema with a sound religious outlook. They could not discern between a friend and foe. Nor did they care about the supremacy of Islam.

It was Mawlana Nadwi who tried to address all sections of people. He directed his message at kings and state officials. He spoke to the elite and the lay as he spoke at radio stations of Arab states. He launched the Islamic literature movement for the mentoring of writers and poets and for providing them with food for thought. He used the banner of “Payam-i Insaniyat” for interacting with fellow non-Muslims. He spoke to people, employing the platform of Madrasas and universities, and pulpits of mosques. His speeches have been published as books in Urdu and Arabic. These are a testament to his fervour and sense of honour. He was keen on the point that Madaris should provide religious leadership. Regarding Madrasa graduates he opined “There can be no better definition of Madrasa than this. It is the duty of Madrasa officials to help their graduates to lead Muslims in all spheres of life and provide of Prophetic guidance to everyone. However, this calls for through familiarity with the challenges and issues of modern life, and the pulse of time”. This required revising Madrasa syllabus. However, his plea was not accepted by Madrasas. For gaining a better idea of his fervour and sense of honour one should read his biography. At times, he laments and at others, attacks. He delves deep into history. His fervour, nonetheless, permeated his actions, speeches and writings. He boosted the morale of Muslims thus: “Notwithstanding all of our failings Allah has endowed us with

resolve and grit. Even mountains and rivers cannot deter us." For bolstering Muslims he exhorted them: "The power, next to Allah, in this world, and which is vital as it keeps life going, brings about major changes, can move mountains, can change the currents of waves, puts an end to empires and causes unimaginable developments, is will power. Our resolve has often changed the fate of not only our family but also of many individuals and communities."

Mawlana Nadwi attained amazing success in some of his efforts and missions. An instance in point is the Shah Bano Case under the aegis of the Muslim Personal Law Board. At that time, Hindus, media government and political parties were opposed to the Muslims' stance. Rather, all of them were hostile. It was then that in a bewildering twist of events, under his leadership Muslims got success. What led to this triumph is still shrouded in mystery for many. Success may be achieved when there is stiff opposition only when a devout person abounding in fervour approaches Allah, shares his inner most feelings with him and he has the ability to articulate his plea to Him Who is the source of all power. However, all along one should not spare any opportunity for realizing his goal.

Our misfortune is that those working for the Muslim cause are not equally adept at their link with Allah and tact and strategy. Those making fervent supplications fail to take any measure. Nor do they have any idea of material resources. If both the aspects are well covered, many of our problems can be overcome. Mawlana Nadwi's forte was that he never gave up requisite means for achieving something. Rather, he insisted on harnessing these. He does not rest content with exhortations for only prayer and supplications. He urges Muslims to be inventive and innovative in this world of cause and effects when night long prayers coalesce with hard work, success is achieved. This is the lesson we learn from the Quran, Sirah and Companions. Regarding the latter it is said that they were like saints engaged in worship at night and warriors on the back of their horses in daytime. This underscores the need for both making supplications and taking concrete actions. His speeches have appeared under the following titles:

Takbeer-i Musalsal, Islahiyat and *Khutbat.* Young Muslims should study his books, *Insani Dunya per Musalmanon ke Uruj wa Zawal ka Athar* and *Tareekh-i Dawat wa Azeemat*. Without reading these one's understanding of Islamic studies would be partial and inadequate. *Nabi-i Rahmat* is his excellent book on *Sirah*. In his speeches he urged Muslims to adhere to *Sirah.* Firmly and unequivocally he tells them that the Muslim community owes its existence and unity to its emulation of Prophet Muhammad (peace be upon him). His own personality, conduct and morals were moulded by *Sirah*. At every step he drank deep at this source of guidance. He did not suffer from pessimism or cynicism. His speeches inspire enlighten us.

As already indicated, his fervour is his most outstanding quality, something which has been now diminishing fast. His zeal was to the fore in his reprimanding rulers. His letters to heads of states have been published. On reading these one notes his commitment to truth and his transcending personal interest.

Combined in Mawlana Nadwi's personality were the qualities of Ulema and thinkers. Some are good at scholarship but lag behind in action and devotional worship. If one is fortunate enough to possess both, he is devoid of literary taste and presentation skills or a sense of history. Even if one has all these features, he may be confined locally; without any exposure to global milieu. He is unable to address the entire Muslim world or humanity at large. He may express himself in one or two languages. However, if you want to see an embodiment of erudition, action- packed life, devotional worship, mentorship, academic pursuits, command over literature and history and a cosmopolitan approach the history and a cosmopolitan approach, the most prominent name on this count is of Mawlana Nadwi.

There are many who love him in India and abroad. However, only few are well versed in all aspects of his personality. Those who grasp his essence are nowhere to be found. For Mawlana Nadwi's personality was modeled after Prophet Muhammad's. The author of this work, Dr. Muhammad Tariq Ayyubi Nadwi has the discerning eye for appreciating the essence of Mawlana Nadwi's thought. This is why his book *The Islamic Thinker; An Analysis* is

the key to understanding Mawlana Nadwi’s personality. I am sure readers would find it profitable and the range of its coverage vast.

I wish the author the best.

1. Malana Nadwi's Critique on Historiography

While commenting on historiography Mawlana Nadwi remarks: "Most of the historical writings rest content with a ritualistic chronological accounts. These may be, at best, called as conventional histories." (*Karawan-i Zindagi,* volume 5*)*

Prefaced to his *Karawan-i Zindagi* is this critique:

> Most of the works on history are, at best, a chronicle in a ritualistic sense. These may be designated as conventional histories. Their study does not reveal the inner feelings of the people of the day, their apprehensions and their spiritual conflicts. They do not shed any light on the threats emanating from the problems and crises of the day which had disturbed conscientious people and made their life miserable. We have no clue as to how they tackled the situation and what changes they sought to introduce. The conventional histories, notwithstanding their artistic and subjective value fail in reflecting the intellectual, ideological, moral, psychological and cognitive responses of the age. Their authors make no such pretensions. Nor did they consider it as their duty to delve into these.
>
> (*Karawan-i Zindagi*, 5, 7)

It is fairly evident from the above that he was keen on depicting verisimilitude. For him it was part of his job to present an analysis of events, assessment of the situation, and to adjudge these. It was the need of the hour and a community obligation. He accepted no compromise regarding this role of a historian.

Call to Arabs and Lamentation over their Lot:

He was very particular about the reform of Arabs and strove hard for this goal. He looked forward to their transformation. However, he grew despondent on noting their response to his call. He tried his level best to rectify the situation. A full length, separate work is needed for discussing all these points. Arabs are the main addressee of most of his books, tracts and speeches. His deep

concern for them comes out from his following letter written from Hijaz which he wrote to his friend, Mawlana Masud Alam Nadwi. It is reflective of his innermost feelings and anguish in a profound way:

> Spare no opportunity in sowing the seeds of faith in this barren land. Carry out clinching argument. Devote yourself day and night to this task, for achieving this end, undergo all sorts of suffering, shed tears profusely. Get hold of every Arab and tell him: O you the lost soul of the Arabian desert, this universe is for your glory. Prophets Ibraheem and Muhammad (peace be upon him) had great expectations from you. Ask them to recall the following: the late night and early morning supplications of Syedna Umar (RA), martyrdom of Muththana ibn Harithah (RA), thrashing of Abu Ubaidah Al-Thaqafi (RA), Saad ibn Waqqas holding the flag, Ali ibn Abi Talib's heart-felt concern, his shedding tears and the bloodshed of the Prophet's family, the honour of martyrs, the loss of the Prophet's beloved grandson, desecration of the blood of the Prophet's family, Abu Hanifah's intellectual feats, the chargesheet against Ahmad Ibn Hanbal, Ibn Jawzi's vindication of Sunnah and concern of Abd Al-Qadir Jeelani. Arabs must shun error. Make a clarion call and raise hue and cry.
>
> (*Karawan-i Zindagi*, 1, 351-352)

He was in agony over the rising control of the West over Hijaz, resulting in its transformation. This concern is to the fore in his letter which he wrote to his elder brother during his visit to Hijaz in 1950. We have already taken note of his journey there and his criticism on the conditions there in our remarks over his work, *Bayan Al-Jibayah wa Al-Hidayah.* Although penned by him in 1950, his following comment is equally relevant today. It underscores his far sightedness, discernment of reality and truthfulness.

> The *qiblah* of the Muslim world is Makkah Muazammah and the House of Allah. However, the forces in the heart of the Islamic world take the USA as their *qiblah*.

> I had visited Hijaz for the first time in 1947. I have arrived here next in 1950. A marked change is visible in the last three years. Western culture, industrial links, economy and views and opinions have been entrenched here firmly. We realized it on reaching Jeddah. The more we learn about local, ground realities, the more persuaded we are of Westernization. No one knows how many minds, have turned patently Western. Arabic the medium of the Quran, has been turning fast into a language of Western thought and grossly Western ideas. It is nothing short of a crisis that people are engrossed into minting money. For them love of money has become a way of life. Like an epidemic Westernization has been gripping the entire region. In comparison, our modest efforts are limited to a few books, some meetings and the movement of Tableeghi volunteers. It is no more than throwing a few pebbles in the sea which affects some waves momentarily. Our meetings, gatherings and the approval and appreciation by a few persons should not create any delusion. We are only on a wild goose chase.
>
> (*Karawan-i Zindagi*, 1, 359)

Arab Kings Sold Palestine:

If it is said today that the tragedy in Palestine is only a drama and that its real actors are Arab kings, some persons are offended. The truth of the matter, however, is that Arab kings played an ignominious role in this tragedy. They served as puppets and betrayed Palestinian people, the first *qibla* and the third sacred mosque.(5) After his 1951 visit to the Middle East, Mawlana Nadwi made the following remarks which reinforce the above contention. His choice of words and style are worthy of close attention.

> During our travel across Oman and Bayt Al-Maqdis we learnt some deplorable facts from reliable and responsible persons regarding the issue of Palestine. One cannot find these details in any book. According to them, the Palestinian issue was a drama staged in advance by the British and their cronies. The main character in this drama were Arabs, Arab kings and governments. This drama was enacted in the territory of Palestine. The Arab and Muslim world was deceived and the

> British and Zionist design was executed. It was a deliberate, well thought out scheme. In this saga of the humiliation of Muslims, Palestinian people are innocent victims. Actually the blood of Palestine is on the hands of Arab governments, their leaders and Arab League. Some persons burst into tears while recounting this tragedy. Among these narrators were the Imam of Al-Aqsa mosque, local Shaykhs and some Arab with a sense of honour. During my few days stay at Al-Aqsa mosque, I saw Palestinians as aliens, orphans and refugees. Their hearts were broken and heads bowed down. I found them despondent and wounded. The events narrated by them fill our eyes with tears and rend our hearts. They have lost trust in Arab leaders and heads of state.
>
> (*Karawan-i Zindagi*, 1, 387)

Mawlana Nadwi read out his important paper on the salient issues of Palestine at Damascus university, chaired by its Christian Vice Chancellor. He laid bare facts. His stance on Palestine remained consistent and he kept repeating the same. He states:

> The paper deals with the key factors behind the Palestinian tragedy. The first and foremost factor was the absence of the will to adhere to certain principles and articles of faith and the readiness to lay down life for the same. They had no commitment to act courageously. Moreover, there was no one among Arab governments and nations who were devoted to the cause of Palestine. They did not show the same response which Salahuddin Ayyubi had, as described by his secretary, Ibn Shaddad: "His condition was akin to that of a mother whose only son has been slaughtered by someone and thrown back into her lap." The Palestinian issue would be solved only when someone displays such devotion and resolve. It would not be settled by conferences, resolutions or a cringy attitude.
>
> (*Karawan-i Zindagi*, 1, 388-389)

2. Solution to the Palestinian Issue

Many attempts have been made to resolve the Palestinian issue. However, the problem is aggravated by the day. In the presence of Yasser Arafat, Mawlana Nadwi delivered a speech at a Rabita

meeting in which he candidly discussed the problem. A recording of this speech was played on the eve of the visit of the Imam, Al-Aqsa mosque to Nadwatul Ulema:

> I urged Yasseer Arafat to imbibe the conviction of a true Muslim, fervour, desire for martyrdom and upholding the supremacy of the word of Allah. I pressed home the truth that this one can result in reclaiming Al-Aqsa mosque and resolving the Palestinian problem. In it lies Muslim' greatest strength: "If you are suffering hardship, they are suffering similar hardship. But you have hope from Allah while they have none. And Allah is All Knowing, All-Wise (Al-Nisa 4:104)
>
> (*Karawan-i Zindagi*, 5, 60:61)

3. Lethal Effects of Western Education System

Mawlana Nadwi's interest in the Arab world was entrenched in his reform and ideological mission. He had conviction that only Islam can provide leadership. His lifelong mission was to recover the lost glory of Islam. He was keen on Islam leading the world. The axis of most of his writings and speeches is Arabs, reform and restoring their trust in Islam.

Today their distrust of Islam has increased all the more. Some youths now openly say: "Let us ascertain as to what has made the US a superpower". It never occurs to them that once they were the superpower. He has delved deep into the analysis of this mess, its remedy and the threats posed by it:

> I had reached this conclusion at any early stage that the Muslim world, especially Arab countries suffer from distrust in their faith, ideological disorientation, moral anarchy and lack of confidence in the Islamic leadership model. They are pessimistic about future. This is the gift of the education system which has been borrowed uncritically or without any major change. I have been of the view for long that education system should be compatible with the vision and mission, legacy and future aspirations of a community. This community has its own worldview. Due allowance should be made for its role. As to the Muslim community, their vision is more important than its number. Education system is the effective means for linking the

past with the present and future. It must reinforce their belief system and motivate the subsequent generations to develop their link with their faith. Moreover, it should provide intellectual underpinnings and arguments for the piety and superiority of their faith. For a faith community stands for a particular message and value system, which are absolutely dear to them. An educational system that does not fulfil this role, rather harms it or turns them hostile to it, is an enemy to that community. For it robs the community of its most precious asset. It is more lethal than political conquest.

In my speeches and writings I have often taken up this issue. In my opinion, the yawning gulf between political leadership, army, government and Muslim masses is owing to this pernicious effect of educational system. While the Muslim community has its own set of beliefs, feelings aspirations and needs, the imported educational system has no room for these beliefs and feelings. Rather, it aims at eradicating these and creates a new edifice on its debris. Thus Muslim countries are like a carriage in which horses are there but in the opposite direction or in which a defective engine has been fitted.

(*Karawan-i Zindagi*, 2, 38-39)

4. Role of Educational System In Protecting Islamic Identity

Mawlana Nadwi's gave clear and candid suggestions to the Arab world regarding educational system. He emphasized that Jews of the day are very particular about retaining their identity. If the educational system is not aligned with the Islamic ideals, he warned, Muslims would lose their history and identity. He pressed home this truth for the Arab world. In the Indian context the issue of education system is more alarming. Ways and means are to be devised for tackling this problem as well:

I substantiated the point with reference to the statements by Western educationists that education system is not some commodity like dress or any other item exported from some country. If it is done, that community is shorn of its legacy and identify. Or it is traumatise. While referring to the Arab psyche

> I explained to them that it is a deep concern and sensitivity about religious education and identity in Israel. They are very particular about preserving and maintaining these. I read out an extract from an article on "Higher Education in Israel" (published in a research committee report) that the first and foremost objective of higher education is Israel is to reinforce Jewish doctrines to strive for their nurturing and development and to instil loyalty to these into young generations. Establishing a large number of universities and higher education is not a remedy to the problem. Higher education has not been able to protect humanity against moral depravity, hedonism, crass nationalism, racism and even World Wars. Let this be borne clearly in mind that all progress and kingdoms in the Arabian Peninsula owe their existence to Prophet Muhammad's advent. Islam has eternal monopoly over this land. It is the sacred site of Islam. So no one can be allowed to import any ism or philosophy. Nor can anyone demolish what is established by Companions, *dawah* activists and *mujahids* of Islam. Those intellectuals, pedagogues, thinkers and writers who do not endorse Islam should leave this land. They may preach their views in any part of the world. However, they cannot be allowed to sow discord and disintegration here. For, in the words of Iqbal, the Arab world owes its existence to the Arabian Prophet Muhammad (peace be upon him).
>
> (*Karawan-i Zindagi*, 2, 40-41)

5. A Reality

It is common knowledge that Mawlana Nadwi chose the Arab world for his *dawah* activities. He is on record, saying that "I stand by them in their sorrows and joys. My fate is linked with theirs. Any honour to them exalts me and any humiliation to them debases me." He observed closely all developments in the Arab world in that he was attached heart and soul to this sacred land. However, he never shirked from his self-respect and *dawah* responsibilities. He tried his level best to oppose Arab nationalism. His heart and mind were shaken by the Arabs' rout in the Arab-Israel war of 1967. He identified in no uncertain terms the causes of this debacle. Towards this end he wrote articles,

tracts, issued public statements and wrote open letters to Arab kings. At that time his passport had been impounded in view of his staunch criticism on Egypt and Nasser. When he received his passport, his first visit after the war was to Hijaz. On noting the situation there he was anguished. In his presentations he spoke candidly. No consideration could deter him from speaking truth. His speech in Makkah Muazammah was entitled “Sood wa Ziyan ki Meezan mein” and in Madina the next year, “Fath wa Ghalbah ke do Ilahi Nizam.” His speech in Kuwait was also marked by the same truthfulness and sense of duty. He thundered: “The real threat to the Arab world is not from Israel; it is their conscience which does not prick them anymore.”(*Karawan-i Zindagi*, 2, 76). In Madina in 1969 he delivered an important address. “Almiya-i Falastin se Teen Sabaq” He alluded to Iqbal’s couplet in stating that the key to the fate of a community hinges on its priorities: sword and shield first and music and entertainment later.

His other bold step was his interview in which he minced no words and brushing aside diplomacy and nicety he spelled out the causes behind Arabs’ defeat, the Arab way of life and Saudi routine. This daily interview was published in the largest Arabic *Al-Nadwa*, (17 October 1967). Below is reproduced an extract from the same interview:

> **Question:** You have arrived after this tragedy. Did you find its deep impact on people here?
>
> **Answer**: You have touched a raw nerve and provoked my anguish. You are responsible for my reply, for you prompted me to say this. I have not noted any marked impact of this calamity on life in this country. Life has been going on here as usual. It is as it was earlier, as if nothing tragic has happened. There is no sense of insult or disrespect. No one cares about the loss of something sacred. It appears that their honour and prestige have not been at all lost. No one is conscious of the threat that looms large against our sense of honour, our existence and our valour. Otherwise, the tragedy was of such magnitude which should have rendered us sleepless. They should have given up every luxury.

Question: What is the way out to overcome this defeat?

Answer: The only way out is Islam. We should return to it afresh. I am not at all satisfied with the shallow suggestions floated by many writers and thinkers presently. Not do I have any trust in political conferences and diplomatic gatherings: we have seen it all. There is not much point in talking all the time about Bayt Al-Maqdis and Palestine. Every public speaker and writer keeps repeating their names. What is needed and worthwhile is the emergence of a new generation of Believers that does not put up with any humiliation. They are not distracted by vain trivia. Their life is marked by seriousness and boldness. They are not Muslims only in appearance. Rather, they embody the essence of Islam. Only such a generation can bring about victory. They are bound to attain honour and success.

So our media, literature, radio, educational system and national guidance ministry and every influential body should contribute to raising this new generation. We should strictly guard the remnants of the values of faith, conduct, nobility and bravery so that no one may spoil it. If we lose these values, these would be gone irretrievably. This legacy owes its origin to Prophet Muhammad (peace be upon him). Also, it is the message of the pious and reformers. This country had this wealth which it distributed worldwide.

(*Karawan-i Zindagi*, 2, 81)

6. Knowledge As A Single Unit

Mawlana Nadwi was perhaps the first religious scholar from the Indo-Pak subcontinent who affirmed that knowledge is a single, indivisible unit. According to him, division of knowledge and fragmented educational system are found only in the Muslim world and cause mental turmoil:

The mental disorientation in the Muslim countries was discussed. It was pointed out that the present educational system has divided the Muslim community into two sections. They are hostile to each other and this causes problems in these countries. This also accounts for frequent coups and revolutions

> and sheer wastage of the efforts of the ruling class. They lose their time and energy. As a result, the Muslim community feels suffocated and enervated.
>
> (*Karawan-i Zindagi*, 2, 264)

7. The Biggest Problem

Mawlana Nadwi focussed his attention on the educated class and influenced them greatly. For, he knew that they would mentor future generations. On several occasions he expressed his concern over their ideological disorientation. He insisted on having an educational system which would protect faith and construct a healthy society. The gist of his important Arabic tract, *Riddah wa la Aba Bakr laha* is as follows:

> The main malaise of the Muslim world presently is the apostasy in religious and cultural domains. It is like wild fire that has engulfed the entire educated class. Their discontent borders on apostasy. However, the Muslim society has not been paying the attention to it which it merits For taking on this problem we need a talented, well educated generation that is firmly persuaded of the glory and timelessness of Islam and their conviction is based on arguments. They should be willing to take on the challenge.
>
> (*Karawan-i Zindagi*, 2, 361)

8. Educational System Responsible for Crisis

Mawlana Nadwi's analysis was always realistic. While addressing the students of Sharia College in a university in Malaysia, he outlined his vision of a radical movement in today's academic world. He deals with its main factors:

> My speech was on an academic topic. I pressed home the point in my speech that in the Muslim world the tussle between Islamists and non-Islamist sections and the resultant revolutions (which hardly happen in purely non-Muslim countries) is owing to the fact that our educational system is not in line with the belief system, and aspirations of the Muslim majority. At times,

it is in conflict. There is a world of difference between the Muslim masses and the ruling class that is in charge of legislation, education and law. So they have mutual distrust, alienation and rivalry. The rulers are highly critical of masses and bent upon denying their love of Islam. When the Islamist group gets an opportunity, it tries to bring Islam into power.

(*Karawan-i Zindagi*, 2, 243)

9. Requisites of Muslims' Discernment

In 1987 Rabita Alam Al-Islami organized its third General Session. Mawlana Nadwi had reservations about attending this conference. However, he decided to join it. For, I would give him an opportunity to present truth before an assembly of select persons. He deemed it as his sincere duty to present truth in a befitting Islamic way and make some timely suggestions. Here he explains the rationale behind his presence there. This extract carries lamentation over disregarding truths:

> I was unsure about my participation in this conference. At the last minute, however, it was decided to undertake a long journey and join the programme. For this conference was attended by influential figures of the Arab world, particularly Saudi Arabian leaders and officials. A critical situation has arisen in view of the Iranian Revolution and Gulf war. So there are serious threats to Arab countries and Saudi Arabia. There is abundance of wealth and the standard of life has reached its zenith. There is total dependence on the protection afforded by army. There is no religious movement which may encourage adventure, risk taking, laying down life, sacrifice and selflessness. Hence there is a need to give some realistic and bold suggestions to Arab countries, particularly Saudi Arabia and to warn them against threats and dangers. (in view of my earlier experience I did not expect it from other delegates of the conference). That is why it was decided to travel and attend the conference. In haste a paper was prepared: "Asr-i Hazir mai Dawat-i Islami ke Faislakun Mahaz awr Markazi Maidan."

(*Karawan-i Zindagi*, 3, 279-280)

Mawlana Nadwi was always concerned with his duty of carrying out *dawah* and reform. He resolved issues in the same perspective. He always looked forward to the success of his mission in some quarter. Motivating fellow Muslims was his lifelong mission. Some ill-informed persons assume that he had close ties with Saudi officials or that he supported them. This betrays a misreading of his thought or a deliberate misperception on their part. All of his travels, speeches and articles are permeated with sincere advice in the light of the Quran, Sunnah, Sirah and history. At times, he directly and forcefully criticized. If he ever endorsed Saudi stance, it was out of the compulsion to ward off the threat posed by Shiah. For this objective everyone gifted with common sense and notwithstanding his mischief would support his stand of preferring Sunnis to Shiah.

10. Perception of Dangers and Far-Reaching Criticism

Mawlana Nadwi's address entitled "Makkah awr Madina ki Hurmat" at Rabita Alam Islami conference commences with the Quranic verse: "Whoever intends any sacrileges (within the sacred precincts), We would make him taste terrible punishment."

> This underscores the miraculous quality of the Quran and Allah's all-encompassing knowledge. Until 7th century the civilized world, particularly the Arabian peninsula was aware of only one type of war: on the battle ground and face to face fighting. An instance in point in the invasion of the holy land by Abrahah and the marching of the people of the elephant. Allah, however, completely frustrated this move and sent down a whole Surah, Al-Feel about this expedition. However, people had no clue about the deep conspiracies against the holy city and the enemy's dangerous moves. However, the All Knowing, All Aware Allah, who has sent down this Final Book, has warned against the possible attacks, asking us to be alert. Moreover, He foretells its terrible punishment.
>
> (*Karawan-i Zindagi*, 3, 284)

11. Candidness and Truthfulness

In the same conference he addressed the delegates candidly:

> Muslim thinkers and leaders may hold the view that a current may be countered by a cross current. In view of the prevailing situation of the Muslim world I would humbly submit that it presently suffers from stagnation. It is steeped in lethargy. Muslims are not blessed with any strong *dawah*. Nor do they subscribe to sound faith. They are devoid of the desire to make any sacrifice or devotion. They are not self-sufficient ideologically and militarily. All this is portentous. It might push youths into some shallow campaign. For they are unhappy with the present situation. They are unable to find a suitable avenue. They are liable to fall a prey to any tendentious move. For a false campaign appears to gratify them, though such campaigns are not more than a mirage.
>
> (*Karawan-i Zindagi*, 3, 292)

12. Modern Culture: A Threat to the Arab Countries

The tone of Mawlana Nadwi's criticism was soft. However, he made it a point to raise his voice whenever it was needed. Those aware of the luxurious life style in the UAE can appreciate better his fervour and attachment to the cause of *dawah*. While lecturing at the University of Sharjah he affirmed:

> I have expressed my views on a culture that attains the height of success. It has little concern with the community life, and religion. I am deeply worried about the life of glamour and glitter in the UAE and Saudi Arabia. With the same consideration. I have compared it with the Roman and Persian cultures that had been acclaimed in their day for their sophistication, depth of influence, apparent progress yet artificiality in outlook. In comparison, early Muslims adhered to their Islamic and Arab identity, led a simple, pious life as warriors. I emphasized the need for following the same ideals while responding to the challenges of the day. Muslims' life and culture should be moulded by their Islamic identity. I concluded my lecture with reciting verse 111 of Surah Al-Anbiya. Syedna Hasan (RA) had recited the same verse at the end of his speech which he had delivered in response to Muawiyah's request to him to forego his claim for Caliphate. He had done so in order to infuse seriousness in his address.

The verse reads thus: "I do not know whether perchance, this [delay in Allah's judgement] is but a trial for you, or a [merciful] respite for a while. (Al-Anbiyya 21:111)

(*Karawan-i Zindagi*, 4, 45-46)

13. A Wave of Islamic Revivalism

It is common knowledge that the Arab world is presently plagued by stagnation and lassitude. The requisites of faith are not followed to the expected standard. Some cosmetic steps are paraded as the manifestation of serving the cause of Islam. Even the religious movements who claim to uphold Islam spend more time and energy on propagating their version, rather than serving the cause of Islam. As a result, Islamic revivalism has taken a back seat. During his journey to the UAE, at Al-Mujammah Al-Thaqafi, Mawlana Nadwi delivered a lecture on "A Wave of Islamic Revivalism." It is marked by fervour and insights. He has presented its abridged version in his autobiography, *Karawan-i Zindagi*. It is an effective, profound criticism on the current state of affairs. The same is reproduced below:

A recurrent message of history, standing out as a lesson for us, is that many reform movements had the objective of shattering stagnation in the domain of thought. They sought to cleanse Islam of accretions and impurities and renew it as a fast flowing, crystal clear spring. They aimed also at eradicating un-Islamic and irrational rituals, customs and traditions which had crept into the life of the Muslim community. These movements were geared towards awakening stagnant minds and revitalize them. This would help the young generation to cope with the changing times. Not only should Islam respond to challenges, it should lead and mentor people. This would prove that Islam can resolve all the problems of every age. It has the potentials to solve every crisis. It is a quirk of irony that these radical, reform movements themselves have fallen a prey in time to stagnation and inaction, the menaces which they were supposed to root out. Even in the early stage of their existence they were in the shackles of their own methodology and programme. For these were entangled with the programmes which were drawn for the then needs and catered to the requirements of a reform

movement within narrow confines. The champions of these movements still cling to the initial programmes which the founders had devised, though with utmost sincerity and tact in view of their challenges. In so doing they had followed this Hadith: “This knowledge would be inherited by such pious and just persons in every generation who would eradicate the corruption induced by extremists in religion, erroneous claims of the forces of falsehood and far fetched notions of the ignorant ones.” (*Mishkat*, “Kitab Al-Ilm, Hadith No. 248).

However, these organizations and movements still stick to the old programmes with the same firmness with which we must adhere to the explicit commands of the Quran and Sunnah, which admit no alteration, addition or deletion or extension. As a result, those associated with these *dawah* movements suffer from stagnation and inaction. At times, they are liable to be extremist in their attitude. For, they do not deviate an inch from their conventions. They insist on their sanctity in a way as if these are some Shariah or Quranic commands laid down by divine revelation.

The only reason for this is that these movements have lost the zest for growth. They are no longer able to adapt to ground realities, to grasp the spirit of the age, to recognize new challenges, to diagnose the malaise of the day and to reconcile between their methodology and demands of times.

The truth is that Islam always keeps pace with changing times. It has successfully led polity and proved itself to be capable of achieving rapport between its teachings and growing needs of each and every age. There have been Ulema and leaders in all times who stood out for the freshness of their thought, their genius, and ability to derive guidance from the basic Islamic principles and Shariah sources. They had a flair for reasoning and inferencing. They responded effectively to the challenges of the day, displaying their ingenuity. They catered to the needs of the day and of the Muslim community. They never turned a blind eye to the real issues and ground realities. Rather, they listened to all calls. This explains why Islam has always been popular and attractive among people. They led masses in accordance with Islamic principles.

(*Karawan-i Zindagi*, 4, 49-52)

14. Mawlana Nadwi's Critique on the Scenario in the Arab World

It goes without saying that from the outset of his *dawah* career, Mawlana Nadwi focused his attention on the Arab world. He mentioned frequently this priority. For only Arabs are expected to bring about a revolution awaited by the Muslim community. He made earnest efforts in this direction. At times, he condemned those responsible for the malaise. At times, he looked for an opportunity to assail them and present his case. His boldness, clarity and a keen sense of *dawah* on this count are unprecedented.

Other scholars had fewer opportunities to do so. When Iraq invaded Kuwait in 1990**(6)**, it deeply hurt him and he disparaged it vehemently. He spelled out the reasons as to why it was a disastrous step. The first factor, according to him, was:

> Recently a big country, Iraq had gained victory over such a great and formidable country as Iran. However, by invading and annexing Kuwait, it has set a horrible precedent which is totally contrary to Islamic morals, teachings and traditions. It is discordant with the voice of conscience and moral principles and amounts to day light robbery. What is worse is that both of these countries are Muslim brethren and Arabs. Moreover, Iraq has attacked Kuwait which had generously given him financial support. It had not committed any wrong which could evoke such a step by Iraq.
>
> (*Karawan-i Zindagi*, 4, 274)

Or reading the above one learns that he had great expectations from Arabs. He was deeply attached to them. His love for them stemmed from the fact that Islam had originated in Arabia. He hoped that the best Islamic traditions would permeate there. However, it is a great pity that the Islamists are horribly persecuted in Syria and Egypt. Their life has been made hell. Fellow Arabs have been inflicting agony upon them. Even the custodians of the holy towns are to the fore in curbing the

revolutionary wave there which had appeared after decades. They have been shedding the blood of Islamists. For they can keep their throne intact only by exterminating these Islamists. Ikhwan managed to establish their rule in Egypt. Regarding Ikhwan, Mawlana Nadwi remarked: “Whoever has faith in his heart would have love for Ikhwan. However, those given to hypocrisy abhor Ikhwan.” The Ikhwan rule was ruthlessly overthrown. Saudi government’s role in this forcible change of regime was hypocritical and detestable. There was absolute silence over this matter in our country. Everyone preferred silence to any action. Had Mawlana Nadwi been alive today, he would not have celebrated the fall of the Ikhwan regime. Rather, he would have advised Arab governments and warned them against the duality of their conduct. Their collusion with Jews and Christians resulted into the extermination of Islamists. Mawlana Nadwi would have deeply regretted this and protested against this in his writings. However, what he could achieve single-handedly could not be replicated by even a large number of Ulema of India. Being a devout and enterprising Muslim he would have alone accomplished this mission. He had carried out this campaign throughout his life.**(7)**

Worse, those who lamented over this sad state of affairs in the Arab world were condemned. They were mocked for their criticism. The Muslim community was regrettably split into two opposing camps. Some targeted rightly the crimes of Saudi government and exposed the wicked persons involved in this wrongdoing. However, some persons used the pretext of organizing Hajj efficiently by Saudi government for praising it. They tried thus to cover up their crime. It was, however, no longer possible to defend Saudis in view of the enormity of their crime. For they had suppressed the wave of Islamic revivalism and colluded with oppressors only in order to save their throne. Earlier too, for rising in revolt against the Ottoman Caliphate, Iqbal had condemned Arabs for betraying Islam. Some went to the extent of even discrediting Ikhwan. Their contention was that Ikhwan no longer subscribe to the ideals and methodology which they had

during Mawlana Nadwi's life. It was odd that even some highly competent persons, thinkers and writers tried to harp at the dichotomy between religion and politics with reference to Ikhwan. It is a well-documented historical fact that since its inception Ikhwan have followed a particular political ideology. Their objective is to practise Islam in its totality. They do not believe in confining Islam to only a certain aspect of life. Mawlana Nadwi had spelled out the distinctions of Ikhwan and berated the rulers who had oppressed them. He described the history of Ikhwan thus:

> No step should be taken to weaken this valuable *dawah* movement (Ikhwan Al-Muslimeen). For it has revitalized confidence among young Arabs about the eternal message of Islam. It has kindled faith into the heart of new generations and helped them overcome their inferiority complex. Moreover, it has countered effectively the aimlessness of youths, their weakness and their pursuing vanities. It has rejouvenated the young and inspirited them.
>
> The movement led by Hasan Al-Banna Shaheed has given a new lease of life to youths and ensured a fresh lifeline for them. It displayed heroic bravery and steadfastness. For eliminating this movement and its effects, its activists were imprisoned, exiled and tortured. The worst crimes were perpetrated against them, which history cannot forget. The Arab world cannot disregard this tragedy. It is a crime against the Arab world. No political or welfare move by state can compensate for this ghastly crime. The crime against them reminds one of the atrocities perpetrated by Tatars or in the Medieval Christianity.
>
> (*Purane Chiragh*, 3, 22)

15. Faith: The Real Strength

Iraq invaded Kuwait in 1990. It had given rise to many dangers. For discussing the scenario, Rabita Alam Islami convened a large scale Conference. In the final session Mawlana Nadwi presented his message permeated with the essence of Islam and his vision. He diagnosed the real cause of the malaise:

> We should not despair of Allah's mercy. However, as pointed out also by some other speakers and Ulema, the battery of the Muslim *Ummah* (community) should be recharged Both the cells and battery of faith exist. However, Muslims have been enervated by the Western educational system, Western culture, materialism and negligence in general. There is a need for refilling the torch with the eternal cells of faith. These are prerequisites prescribed by Allah for the strength of the Muslim community and Allah's help. Let this Conference disseminate the message and resolve that Muslims are to be revitalized and rekindled with faith. This would protect them against all threats and dangers. This is the hallmark of the Muslim community.
>
> (*Karawan-i Zindagi*, 4, 303)

16. Self Destructive Extravagance and Materialism

A *dawah* activist and thinker reflects on issues in a variety of ways. He constantly ponders. In this lies the secret of his life-giving message. It contributes to his insights and his concern for the Muslim community. Mawlana Nadwi used to consider every problem seriously and sincerely. He always strove for the excellence of the Muslim community. At the Rabita Conference, he declared Iraq's invasion and occupation of Kuwait as an unethical and un-Islamic act. Also, he alluded to Islamic revivalism and reform programme and hinted at changing the materialistic and extravagant lifestyle. He was not in a position, owing to the prevailing situation, to elaborate on these problems. For his statement could be misconstrued by politicians and let the aggressor justify his action. However, within a few days he realized the need for presenting his message about changing the outlook on life. For the present lifestyle did not offer any protection. Nor could it provide leadership and strength:

> I realized the need for drawing the attention of my Arab brethren and friends, Arab governments, heads of the reform and *dawah* organizations in general and the state officials and elites in particular about the dangers in future, for deriving sound inferences, for reflecting on facts and ground realities and for limiting the show of wealth in their life style. Their

> resources evoke jealousy among neighboring countries whose motives are dubious.
>
> Such life style should be adopted which is approved and blessed by Allah. Arabs should assume the leadership of not only their own countries, but also of the world. This should incorporate Islamic teachings, the advent of Prophet Muhammad (peace be upon him) in Arabia and their history and legacy. They are entitled to and capable and the role of leadership.
>
> (*Karawan-i Zindagi*, 4, 212-213)

On his return to India, Mawlana Nadwi got reprinted the concluding chapter of his book, "Insani Dunya par Musalmanon ke Uruj wa Zawal ka Athar." (Impact of the Rise and Fall of Muslims on the World). Its concluding chapter is entitled: "Arab apne shayan shan mansab-i qiyadat kese wapas le sakte hain awr kese usko baqi rakh sakte hain?" (How can Arabs retrieved their befitting role of leadership and retain it?" He circulated this tract in the Arab world. It has the following profound contents:

1. Importance of the Arab world.
2. Prophet Muhammad (peace be upon him) is the essence of the Arab world.
3. Faith is the abiding strength of the Arab World.
4. Importance of Horse Riding and Military life.
5. Class Distinctions and Extravagance: how to counter?
6. Autonomy in Trade and Fiscal System.
7. Arabs to make sacrifices for the felicity of humanity.
8. The expectations of the Muslim world from the Arab world.

(*Karawan-i Zindagi*, 4, 314)

17. A Profound Critique

In his letter to King Fahad, Mawlana Nadwi cited the example of Umar ibn Abd Al-Azeez and remarked:

> The Muslim world looks forward to someone who may play the role of Syedna Umar ibn Abd Al-Azeez. In the end-1H in a brief period of 2.5 years he transformed the Muslim society by dint of his sincerity, resolve, piety, virtues, frugal ideal life and adherence to lofty moral values. He took steps for establishing a righteous state, protected it against enslavement to base self and desires and the ways of hedonistic communities, and for adopting the balanced economic order. He was successful in placing premium on the Hereafter.
>
> (*Karawan-i Zindagi*, 5, 27-28)

18. Faith and Wisdom

In the same letter he provided another bright example of Sultan Salahuddin Ayyubi:

> The other role model for the Muslim world is the illustrious personality of the great Islamic warrior, Sultan Salahuddin Ayyubi who had dealt a fatal blow to Crusaders in 6^{th} century H. Endowed with his deep, strong faith, unshakable conviction, fervent love of Jihad, pious conduct, virtuous life and sagacious leadership he managed to liberate Bayt Al-Maqdis and Jerusalem and protected vast Muslim lands, the holy towns and Arab countries against the enemies.
>
> (*Karawan-i Zindagi*, 5, 28)

19. Islam Is The Only Cornerstone

> Islam alone is the cornerstone of Arabia Prophet Muhammad (peace be upon him) stands out as the soul of the Arab world and its true leader. Faith alone is the abiding strength of Arabs. For it has worked wonders for them.
>
> (*Karawan-i Zindagi*, 5, 37)

20. Sagacity and Knowledge As Prerequisites for Dawah

During his trip to Turkey in 1993 Mawlana Nadwi delivered some public addresses. He regarded it as the most valuable part of his trip. His noble thoughts, as embodied in these speeches, suffice for shaking any community. He recited a Quranic verse in order to remind Turks of their rich legacy and recounted the struggle and

sacrifices of Indian Muslims in the cause of Caliphate. He, howered, pressed home the following truth:

> "Allah would not let your faith go to waste. For Allah is Most Caring and Most Merciful to Mankid". (Al-Baqarah 2:143)
>
> The Turks who have been characterized by a rich legacy, fervor for Islam, following in the footsteps of their illustrious ancestors and keen on Islamic revivalism would not be denied an opportunity to serve the cause of Islam. This assurance may be deduced from the above quoted Quranic verse.
>
> However, in line with Shariah teachings and laws of nature they would have to strive for achieving this goal. You should develop a suitable ambience in your homes. Recount to your children incidents from the Seerah, Companions' conduct, Turk conquerors, warriors and dedicated Muslims. Instruct them in faith and spread a network of autonomous *makatib* and *madaris*. We have taken some initiatives in India for the religious upbringing of the young. These steps aim at defending young Muslims against cultural and linguistic invasion.
>
> (*Karawan-i Zindagi*, 5, 231-232)

21. Arab Rulers Terrified of Islam

I made this point earlier that I fear that Indian courts might cite the response of Arab rulers of Islam as a precedent. I have raised this point in my many conversations. I was astonished to read Mawlana Nadwi's extensive article, "Ek Alamnak Haqeeqat awr uske Izala ke liye Imkani Jadd wa Jahad" (A Reprehensible Fact and A Possible way Out). It appears in Mawlana Nadwi's (*Karawan-i Zindagi*, 5, 317). Contained in it is his analysis. He has expressed his anguish over the fact that Arab rulers are so terrified by the prospects of Islamists gaining power that they are not ready to implement Shariah in society. Apart from venting his apprehension in this article, he has analysed its genesis and suggested a way out. Evidently, this issue has turned more serious by now. It should be borne in mind that Mawlana Nadwi believed that the message of Islam should be conveyed to rulers. He preferred this stance to the approach of Islamists to acquire power. However, as we noted earlier, he did not altogether rule out the

latter. Rather, his forefather had made a bid for seeking power. Let us first study the opening part of this article and realize the gravity of the situation. Rulers are too fearful of Islam. They want individuals, society and community to keep away from Islam. Islam seeks power. Those committed to this goal struggle for this. These campaigns have commenced in certain countries, one after another. Mawlana Nadwi had drawn attention to these dangers at an early stage. People saw that rulers dreaded Islam. And this was most manifest in the country which pretended to be an Islamic country and whose rulers claimed to be have an Islamic government:

> Those readers who are aware of the recent developments in the Arab world and those who have been there and study critically its literature, magazines and newspapers and are familiar with the mindset of their administration, ruling parties or legislature, and their trends, measures, proclamations and plans for reconstruction know that their rulers, and to some extent their leaders and thinkers have been fearful for some time of Islamic power. They are hypersensitive and allergic to it. This tendency has grown so much that they avoid considering any demand for enforcing Islamic penal laws, for Islamising society and for aligning the educational system, media and legislation with Shariah. They resent any such movement or campaign. They are now even averse to general religiosity, adherence to Islamic duties, distaste for blind conformity to Western culture and respect for Islamic norms and symbols. Reflective of this are some declarations of Arab countries. I feel embarrassed to discuss these. What I fear is that this precedents may be used for denying religious freedom to Muslims in the Subcontinent and non-Muslim countries. It may lead to opposing Muslim Personal Law and to subjecting them to follow Uniform Civil Code. Indian Muslims had defeated these moves through their struggle at the national level. Moreover, Parliament had resolved to protect Muslim Personal Law while repealing Supreme Court judgement.
>
> (*Karawan-i Zindagi*, 5, 318)

While discussing this problem and its solution he also made this point:

> It is acknowledged as a matter of fact and as part of self introspection that many religious and *dawah* organization and movements took a hasty step in this direction. Some measures and announcements by their leaders and more particularly, the conduct of their supporters and spokespersons have turned hostile to some Muslim governments. That is why some Muslim and Arab countries are skeptic about Islamic resurgence and revivalism. These Islamists had been growing in their countries. This led to the imprisonment of some of their activists. These leaders are less blameworthy but the resentment on the governments is heavy handed.
>
> (*Karawan-i Zindagi*, 5, 323)

The above extract is marked by Mawlana Nadwi's condemnation and faith-based advice to rulers. He has exposed the conspiracy under whose spell they have turned hostile to Islam. However, if one is given to a life a luxury and wrongdoing, he does not pay heed to advice. Moreover, they are so much mired in hypocrisy that they do not accept truth. For protecting their throne, they may stoop low and resort to any step for blocking the advancing Islam.

22. Inferiority Complex

Mawlana Nadwi's critique may be appreciated better against the backdrop of his times. Notwithstanding their success steeped in glamorous materialism, Arabs suffer from inferiority complex. They are unable to match anyone. Islam is openly opposed in Arab countries. Rulers exert all of their energy on curbing Islamic movements. Terrified of Islam, they persecute Islamists while they avoid taking on the real enemy. While addressing a gathering at Doha University, Mawlana Nadwi pointed out:

> Today Muslim countries, including Arab ones have been a prey to inferiority complex. The elites and rulers are overawed by Western culture and values in the domains of thought and politics. For them, aping the West is the zenith of their success and enlightenment. They dread Islamic movements, ascendancy of Islam, and calls for enforcing Islam. They suffer from a severe allergy to Islam. The distinguished writer and thinker, Ameer Shakeb Arsalan, popularly known as Ameer Al-Bayan,

> was of the view that the Muslim world has turned arid. In my opinion, it is like a vast, deep ocean, abounding in water. However, its waves are devoid of movement. They do not cater to any need. Rather, they only clash among themselves. Their main objective is to eliminate Islamic revivalism and Islamic movements. This scenario is found in all Muslim and Arab countries, with only a few exceptions. On studying the situations, it emerges that most of their efforts are directed against Islamic resurgence, Islamic movements and the application of Shariah.
>
> (*Karawan-i Zindagi*, 6, 84)

23. Conflict Between Truth and Falsehood

Since its inception, the movement, Ikhwan Al-Muslimeen has been under attack by Islam- bashers in view of its noble ideals. Those who perceiv Ikhwan with a political lens only do not do justice to it. For it is an old movement aiming at representing Islam in it entirety. Ikhwan have rendered many sacrifices and possess a glorious legacy. For its political context one should dig deep into its past. As part of his travelogue to Egypt in 1951, Mawlana Nadwi recorded these remarks:

> On 27 Rabi Al-Thani 1370H/4 February 1951 a case against Ikhwan in a criminal court in Cario was heard. Saeed Ramazan appeared as a defence counsel. My colleagues and I took a special permission to enter court and watch its proceedings. Saeed Ramazan pleaded defence vigorously and boldly. He referred to the eternal conflict between truth and falsehood and devils, stiff opposition to the Prophetic teachings. At the end, he elaborated on the Jews' unceasing hatred for Islam, their nefarious designs and their threat to the Muslim world. He explained how the Ikhwan movement came into existence. It took on the challenge heroically. His presentation created an Islamic ambience in court. Those present felt admonished and moved. When he cited the relevant Quranic verses and Ahadith, the audience shed tears and lamented.
>
> (*Karawan-i Zindagi*, 6, 135)

24. Crisis In The Muslim Countries

Mawlana Nadwi visited Muslim countries several times. He availed himself of opportunities to raise current issues there. In 1995 he spoke at Rabita conference. His address has internal evidence to the fact that he know well about the growing impact of the USA on Arabs and Israel's impious designs. It had dawned on him that Arabs were not only defensive, their policies also reflected their awe and slavish mindset. These points come out from the following extract:

> A peculiar sensitivity and allergy had crept into the political, educational, intellectual and cultural leadership of the Muslim world. As a result, both the camps had been wasting their time and energy in this clash. Muslim government have not able to control people. Nor have their religious leaders, thinkers and influential figures been successful in asking people not to waste their time and energy. They should not lose their time on vain things and focus on their targets. Muslims and the Muslim world have been stripped of their power. They are no longer able to accomplish amazing achievements or conquests which brought them success. They are no longer aware of the excellence of Jihad and martyrdom. Nor do they look forward to Allah's pleasure and reward, as stated in the following verse: "Do not be lax in following up the enemy. If you are suffering, they, too, are suffering similar hardship. However, you have hope from Allah (of reward in the Next Life) which they do not have. Allah is All Knowing, All Wise." (Al-Nisa 4:104)
>
> Therefore the most important objective of all Islamic, *dawah*, intellectual and educational leadership, no matter how small they may be and notwithstanding all hardships, should be to save their countries and societies from the ideological, cultural and political clash which is unnecessary and time consuming. They should strive to protect themselves against Westernization, its negative impact and conspiracies. Muslims still have potential strength and sparks of faith, which have helped them achieve much. They are capable of actualizing even that which seems to be improbable. In their positive outlook strength, power and depth they have more devastation than an atom bomb. They should strive to revive their spirits in

> the light of the following Quranic verse: "The Unbelievers are friends of one of another. Unless you (Believers) protect one another, there will be much mischief and disorder in the country."
>
> (*Karawan-i Zindagi*, 6, 219-221)

25. The Most Important Point Regarding the Liberation of Muslim Countries from the West

It goes without saying that a particular education system has its important impact on a community. The West has taken our educational system into its shackles. As a result of this, a large number of educated Muslims have tended to believe that Islam cannot provide leadership in today's world. For them, Islam is no more than a ritual. Life a pandemic, this thought has spread across the Muslim world and no one there now talks of Islam as a complete way of life. Although the country is Muslim, of which the population, teachers and students are all Muslims. However, the West has imposed such an educational system that their thought does not admit Islam. Only some rituals are followed to show that they are Muslim. Mawlana Nadwi wrote a letter to the Prime Minister of Turkey, Najm Al-Deen Arbakan and raised this issue:

> The first and foremost point to be taken up systematically and vigorously and radical is that it is the crying need of people and the country and which may help its educated and elites trained in universities to the role of leadership is that they should be freed from their enslavement to Europe and America. They should have no truck with secularism and Western Christianity. They should be cleansed of the intellectual, cultural, civilizational and organizational imprint of the West. As a result of Westernization, young Muslims have lost their inner power, fervour and spirit of self sacrifice. They are unable to counter materialism, political manipulations and conspiracies.
>
> (*Karawan-i Zindagi*, 6, 297)

26. Silence of Collective Conscience

Mawlana Nadwi was devastated by the 1967 tragedy. It impelled him to state truth candidly. Today his statements have assumed greater relevance. For the situation in not only the Arab world but even in India is such that people's collective conscience is dead. No one responds to the terrible situation. Worse, if someone speaks truth about grim realities, he is mocked and reproached. National and community issues are treated as personal matters. Such a defensive and apologetic attitude is not acceptable. The Islamic movement in Egypt was exterminated. It is an altogether different point that one may have ideological differences with it. However, Saudi Arabia celebrated this wrongdoing. It was contrary to the self-respect and honour of Muslims. We failed to take note of this. Far from condemning it, we did not even dare open our mouths. Mawlana Nadwi observes:

> I do not fear such tragedies. What, however, terrifies me is the non-functioning of our conscience which should constantly engage in stock taking and alerting us against our lapses, even though these mistakes are committed by our near and dear ones or by a leading public figure. If conscience turns dead or fails to perform, is no longer functional and does not diagnose facts, it poses a serious threat. It amounts to the death of humanity. As an individual dies, he is replaced by many more. However, when conscience dies, it signals the death of collective and community life. It is synonymous with the cessation of the ability of stock taking and boldness in a community. If criticism gives way to acclaim and accolades, it spells a disaster of great magnitude.
>
> (*Alam-i Arabi ka Almiya,*118-119)

He further maintained:

> The biggest danger is the inertia of conscience. It is a threat not only for Arabs and Muslims, but for entire humanity. Allah has invested the Muslims conscience with secrets. He has entrusted every Muslim with the custodianship of the world. For he stands for justice and fairness. A Muslim is expected to work with utmost caution and honesty and adjudge every issue boldly and fearlessly. He should not make allowance for anyone. Nor should he be partisan in his judgement. However, if this

> criterion of truth, conscience stops working, who would dispense justice and fairness? If salt loses its taste, how can it be compensated? If justice and fairness are ousted, it would open the floodgate for injustice, wrongdoing and corruption.
>
> (*Alam-i Arabi ka Almiya,* 121-122)

27. Accountability of Leadership

It is a matter of fact that as a community stops the accountability of their political, and community leaders and rulers, they tend to grow autocratic, Monarchy is synonymous with dictatorship, even if it is covered up with Islamic symbols and semblance of *Shura* (consultation). However, when as citizens of an independent country, some persons, in their capacity as a member of the same community tried to hold some Arab countries accountable for their conduct, some persons resented it. Actually these Arab countries had acted as criminals and should have been likewise recompensed. They were guilty of having stigmatized Muslim history and inflicted shame and ignominy on the Muslim community. They sabotaged efforts for the creation of a strong Muslim bloc. Oddly enough, still some persons still respect and admire them.

If leadership is not held accountable, things would turn from bad to worse. We should be courageous enough to call a spade a spade and discern between truth and falsehood. For, in the Islamic belief system, no issue concerns only an individual. It has its bearings on the entire Muslim community and assumes importance. Such leaders should not be spared who incur shame for the Muslim community. They are guilty of working for the interests of Jews and Christians. Mawlana Nadwi comments:

> One learns from Roman history that Romans believed in a pantheon of gods. They had an idol devoted exclusively for the earth and the sea, and for war and peace. Despite their adoration, they, at times, got irked by their idols. When their expectations were not fulfilled or when they were routed in an expedition, they were angry with their gods. As the naval feet of the Roman emperor, Augustus was sunk, in a fit of rage he

> tore into piese the sea idol, Neptune. This is not something unusual. We tend to feel angry or frustrated over defeat. As monotheistic Muslims we believe in only One True Allah. It does not behove us at all to pledge our allegiance unquestioningly to any leader, as we whole heartedly believe in Allah and His Messenger. We are duty bound to call our leaders to account and also do our own soul searching. We should analyse perceptively our political, moral and social life and identity our ailments. Our blind conformity to any individual or organization would land us into error and deprive us of the light of guidance. We would not be then able to overcome our misery. Not subjecting leadership to answerability, exonerating them from their mistakes and not seeking their clarification betray the worst kind of obedience, as exemplified thus in the Quran: "They used to follow Pharaoh's command whereas his command was not rightly guided. He will lead his people on the Day of Judgement and land them into the Hellfire. What an evil place to be led to!" (Hud 11:97-98).
>
> (*Alam-i Arabi ka Almiya,* 123-124)

He further clarifies:

> Had Islam been not the common bond between us and had we not to meet the same end in view of the same associations, I would not have held you accountable. Communities thrive on account of their sense of answerability. If European nations had not been so aware and used to self criticism, they would have been lost into oblivion. They flourish because of their keen sense of taking stock. They do not let any ruler occupy the throne forever. Nor do they let them enjoy esteem forever. This is not something special to Europeans. This was true of Muslim rulers as well.
>
> (*Alam-i Arabi ka Almiya,* 126-127)

28. Stock Taking and Accountability: Our Distinctive Trait

Undoubtedly, nations prosper on account of their soul searching. With a live conscience they are guided by it. In the absence of accountability, autocracy creeps in and the voice of conscience is ignored. Today it is out of the question to hold heads of state

accountable for their conduct. They grow furious over such a demand. And this is true of the chiefs of even petty organizations. They lose temper if their misconduct is identified. Even a query is not entertained by them. Someone holding a position cannot be infallible, who always takes a right decision. It is evident from the Hadith collections and accounts of Companions that even ordinary Companions used to interrogate the Caliph of the day. They would question him while he stood at the pulpit. Companions were in the habit of seeking the Prophet's elaboration of every incident and he gave appropriate replies.

When some persons protested against the role of Saudi Arabia in the tragedy that unfolded in Egypt, they were dismissed as extremists. Far from endorsing the stance of critics, they were asked to keep quiet. Expediency was cited as the justification for the turn of events. Granted that there is a fear of the Shiah take over of the holy sites. However, the US cannot ward off this threat. No crime can be condoned under the above pretext. So opportunists praised the wicked, grabbed some material benefits and praised and glorified even the crimes of rulers. Mawlana Nadwi's stance on this issue is perceptive and strong:

> Since an old lady can reprimand Umar Faruq (RA), the second rightly guided Caliph, why cannot a Muslim, or historian censure leaders or rulers? During Umar ibn Al-Khattab's reign every Muslim was entitled to question the ruler. One day while he rose to deliver his sermon in the Prophet's mosque, he commenced, saying: "O people, listen and obey." Upon this a Companion stood up and said: "We would not listen to you." When the Caliph asked for its reason he replied: "We see you wearing two sheets of the material recently distributed out of booty. How come you have two sheets while each one of us got only one sheet. "Umar (RA) asked if his son, Abdullah was present there. He declared that the other sheet was his which he had gifted to his father, Umar. That person was satisfied and expressed his willingness to listen to and obey him.
>
> This was the tenor of the Muslim community that it had an active conscience and overcame all of crises and trials. In its long history it always rose to the occasion and stood for truth

and justice. Those guilty were apprehended. It can thrive only if it is endowed with the same qualities.

(*Alam-i Arabi ka Almiya,* 128)

29. Criticism Without the Fear of Reproach

Throughout his career Mawlana Nadwi criticized weaknesses and shortcomings wherever he noted these. In so doing, he did not fear any reproach. When some ignorant persons in India derided him for his ire against Jamal Abdel Nasser, he, who never reacted to any criticism against him personally, could not bear it and he wrote an extensive article which was published in *Nida-e Millat*, of which the following extract is worth-reading:

> I presented my paper in support of the cause of Palestinians on 23 July 1951 in the hall of Damascus university in which MPs, faculty members and elites were present. It was chaired by the Vice Chancellor, an eminent Christian scholar, Constantine Zurayq. My paper dealt with the fundamental reasons behind the Palestinian issue. It has been published several times from Damascus, Beirut and Baghdad. It identifies the main weaknesses of the present day Arabs, shortcomings of their leadership. I proposed a solution to the problem. The suggestion was made to Arabs by an outsider and foreigner. However, it was based on historical truth. Arabs could not dismiss my proposal on the pretext that it was their internal matter, in which no outsider should have any say. They were not offended by my candid comments. In the Islamic conference in Damascus in 1956 I read out another paper. "Masala-i Filasteen ka Talluq Alam-i Islam ke Deeni Shaur ki Bedari se" (The nexus between the Palestine issue and Islamic resurgence in the Muslim world). It was widely acclaimed. I had numerous opportunities to express my critical views on the issue in the company of my Arab students in Damascus, Beirut, Amman, Baghdad and Makkah Muazammah. While displaying generosity and grace they always welcomed my criticism.

(*Alam-i Arabi ka Almiya,* 158)

30. Importance of "Payam-i Insaniyat"

On the basis of his bitter experience and explosive situation in India, Mawlana Nadwi arrived at the conclusion that there is a need for reminding people of the lesson of human fellow feeling and compassion. This would curb the divisive tendencies in the country. This mission was dear to him in view of his deep concern for the Muslim community and humanity. The prevailing situation made him restless. Notwithstanding his failing health, and at times, his critical condition, he was ever ready to undertake a journey. His frail health did not deter him. Although he loved this mission, he knew that it was not some panacea. He was not in the habit of concentrating on something at the expense of neglecting others. He did not shy away from other projects while recognizing the importance and priority of a particular project. He did not endorse the view that "Payam-i Insaniyat" should be launched as a movement. In view of many considerations, he cautiously organized its highly successful programmes. For it was a useful mission. It is nonetheless imperative that it should be executed in the same way as he planned at a grand scale. His aim was character building and fruitful results. While answering some questions about this mission, he provided the following answers. It should serve as a guide for Ulema, even if they differ fully or partly with the ideological underpinnings of this mission. For serving society and country and for taking timely actions, the extract below provides the roadmap. His remarks should inspire us. For these are by an activist who sacrificed all of his possessions for his community and country:

> On being asked if the Muslim community would be benefited by "Payam-i Insaniyat" mission, I replied: Even if Muslims are not benefitted by it, the country would gain much from it. Muslims should therefore take it up. For their faith assigns them this job. They are stakeholders in the country. Muslims, in my opinion, can live honorably in India only if they prove their usefulness. They should fill up the long time gap in moral leadership. No minority group can survive without proving their mettle. The Muslim community should provide selfless leadership and *dawah*. Without this they cannot lead an

> honourable existence. In the words of the great poet, Iqbal: “Life is a struggle, not a privilege to be held”.
>
> (*Karawan-i Zindagi*, 2, 115)

31. Clarifying A Fact

Mawlana Nadwi’s mind did not accept stagnation or lassitude. He was ever alive to the challenges of the day. He was personification of a movement His spirit was revivalistic, devoted to benefitting humanity. He therefore presented the following message which represents a historical principle. It is worth assimilating and should be practised in the present context:

> An institution derives its strength from a movement. And a movement must be based on the following principles: pragmatism, accountability, growth and advancement in all circumstances.
>
> (*Karawan-i Zindagi*, 2, 301)

32. Interest in Every Community

In 1982 when Israel killed a large number of Muslims in Lebanon and Palestine, Mawlana Nadwi could not bear this atrocity. He issued a press release in Arabic, English and Urdu for drawing attention to the problem. Being a leader and mentor, he was ever ready to provide guidance. He did not feel overwhelmed by problems. Nor was he overawed by anyone. He led from the front in championing truth. Below is his response to this genocide. Today leaders and thinkers maintain silence, without taking on the challenge:

> I prepared my press statement in Arabic, Urdu and English in response to the massacre in Beirut. I expressed my deep sorrow over Israel’s barbaric, ruthless actions, the forced eviction of Palestinian refugees and *mujahids* and the merciless killing of Palestinians at the hands of Lebanese Christians. In doing so, I conveyed the sentiments of the Muslim world, including those

> of Indian Muslims. Plainly I asserted: "Today the civilized, well educated human beings betray such viciousness and bestiality which is associated with the primitive blood thirsty, cannibalistic tribes. This massacre has proved that religious bigotry and hostility are as rife in the Christian world as it was during Crusades in 12th century. Likewise, it has brought into sharper light the bitter truth that conscience, moral sense, justice, truth, reproach and condemnation by sane and sensible organizations and even states do not carry any weight. Nor has any of UN resolutions or protests any effect. The motto, "Might is right" still reigns supreme in today's civilized world. I discussed the measures and strategies prescribed by the Quran and Shariah. Their success in borne out by Muslim history.
>
> (*Karawan-i Zindagi*, 2, 365-366)

Mawlana Nadwi also sent a complimentary note to Afghan Mujahideen engaged in their war against a superpower, Russia. It was published in Urdu and Arabic in 1982. Before grasping its contents it is important to note that he was always keen on the ascendancy of Islam, people's return to Islam and the power of faith. For these ideals he did all that he could. If he felt that his message would spread truth in any degree and inspire some persons, he issued a statement. In his own words, a *dawah* activist should not let any opportunity pass by.

When Kashmir university decided to confer the honorary degree of doctorate upon him, initially he had some reservations. However, for the sake of *dawah* he consented to receive it. For he knew that this event would enable him to express his constructive thought before modern educated faculty members and scholars. He would be in a position to articulate his message to them.

It is common knowledge that Afghan Mujahideen gave a befitting reply to Russia. This inspired Muslims all over the world. For they had set an illustrious example of making sacrifices. As long as the US interest matched with that of these Mujahideen, it kept supporting them. However, consequent upon the collapse of Russia, the US perceived these Mujahidden as a stumbling block, it branded them as the terrorist, fanatic Taliban and destroyed

Afghanistan. Mawlana Nadwi's complimentary letter to these Mujahideen reads as follows:

> In December 1982 I wrote in Arabic a message of support for Afghan Mujahideen, entitled "Salam to Afghan Mujahideen". They had created history by taking on the second super power in the world, Russia. It had an electrifying effect upon Muslims across the world. They felt inspired and revitalized. They had upheld the honour of Islam and Muslims in our times. Their potentials had baffled everyone.
>
> My statement exposed the truth about the Communist revolution and Communism. It was pointed out that the effects of Communism are not confined to only political and economic domains. Rather, its pernicious ideas strike at the roots of Islamic faith and practice, and principles of morality and behavior. It is inimical to the teachings of all divine religions. Moreover, these principles have been the cornerstone of the human society in all religions. For these are embedded in the essential human nature and sound understanding. Communism demolishes these centuries- old principles. On their debris Communism seeks to erect an artificial and mechanistic society. This is a tragic fact that a negative, unnatural, criminal and divisive conspiracy as Communism received unprecedented success. While paying a glowing tribute to Afghan Mujahideen it was pointed out that Afghanistan stands out as the only country where a long drawn out war was waged against foreign troops and political bandits in adverse military conditions. This was something unprecedented. The Afghans deserve credit for their valour, fervor, sense of honour, religiosity, simple hard way of life and warrior- like lifestyle. In the words of Iqbal, this community is akin to that of an unsheathed sword. They are self aware and hence endowed with many qualities.
>
> This statement was issued in end-November 1982 and its Urdu, Arabic and English versions were widely circulated. This was an expression of the inner feelings of a far-off Muslim's religious outlook. It was the endorsement of their stance in principle. In so doing, as an Indian Muslim I felt relieved morally and emotionally.
>
> (*Karawan-i Zindagi*, 2, 367-368)

33. Scenario of the Muslim World

In 1983 Mawlana Nadwi delivered a speech in Kuwait. He has outlined the scenario of the Muslim world in this address. Even today, the same scene exists in terms of its problems and issues which have been exacerbated in time. Unless these are resolved, there is a little chance that the Muslims' lot would improve:

> In my speech I frankly projected the real scenario of the Muslim world, its present position, its political worthlessness, its lack of Islamic fervor, the crises engulfing some Muslims and Arabs and other Muslims' insensitivity to it, the life of luxury and comfort in Muslim countries, Muslim's inability to cause any harm to their enemy which could deter them from exploiting them, lack of desire for attaining martyrdom, which had once been the main source of their strength, confrontation between the rulers and the ruled in the Muslim world, the rulers' focus on divesting Muslims of their Islamic spirit, and not paying any attention to the enemy, absence of spiritual figures who always instilled fervor and strong faith in the negligent Muslim society. Their effort had protected Muslims against the onslaught of affluence. Moreover, they had kept alive among Muslims the concern for the Next-life. In sum, owing to all these factors the Muslim world has turned arid and barren.
>
> (*Karawan-i Zindagi*, 2, 387)

34. Constant Struggle and Preparation

While speaking at a gathering in Yemen Mawlana Nadwi warned the audience against threats and lamented the steep decline in moral standard. He alerted them to the ills arising from a life of luxury. According to Iqbal, prosperous communities accord priority to military preparation whereas entertainment is low in their scheme of things. Against this speech of Mawlana Nadwi, the character of Muslim countries can be adjudged:

> In the evening I spoke at the ground mosque, Jamey Al-Muzaffar after Maghrib prayer. A large number of Ulema and nobles attended this programme. While keeping in view of the general condition of Muslim society in Muslim countries and

> the peculiar conditions in Yemen I selected the conqueror of Egypt, Syedna Amr ibn Al-Aas's historic speech as the focal point of my speech. In so doing, I had in mind the ascendancy of the Communist government in south Yemen and the threat of Communism looming large over the whole country. Amr ibn Al-Aas had told the army and the generality of Muslims: "Consider yourselves to be always on the battle front. For your enemies surround you on all sides. Their eyes are set upon you." While explaining the above I emphasised the need for constant vigilance for confronting threats and dangers. I alerted them against the dire consequences of negligence and leading a life of luxury, moral decline and collective ailments. With reference to Iqbal's Urdu couplet I pressed home the truth that such communities thrive that accord priority to military readiness while they pay scant attention to entertainment and music etc. I discussed the beginning and end of the Mughal empire in India. I made a special mention of Babar's hard work, expertise in horse riding and the series of his conquests. The last Mughals, Muhammad Shah Rangeele and his successors were steeped in the joys of flesh and fun and frolic. I recited and elucidated this Quranic verse in order to substantiate my above contention: "When Allah decides to destroy a town, He makes its wealthy people engage in sins. Thus the judgement of punishment is justified. And He destroys the town completely. (Al-Isra 17:16)
>
> (*Karawan-i Zindagi*, 3, 49-50)

35. A Bold Clarification

A *dawah* activist should be characterized with both wisdom and boldness while being steeped in the Quran. Mawlana Nadwi embodied these qualities. The fervour and conviction should be appreciated in the following extract against the backdrop of the past and present of Bangladesh:

> It was Friday, 16 March 1984 when I offered Friday prayer at eth Dhaka central mosque, Bayt Al-Mukarram. The President of Bangladesh. General Irshad was also to pray there. Prior to the Friday prayer sermon I spoke in which I emphatically declared that the fate of this country is inextricably linked with

> Islam. In the past nobles allotted estates to someone of if anyone tried to grab it, it was deemed as war against state. You should realize that the land of Bangladesh has been allotted to Allah and His Final Messenger, Prophet Muhammad (peace be upon him). Any attempt to change this status, entrusting this land to someone or hoisting someone's flag here amount to violating Allah's decision. Divine decree has destined it to remain as a Muslim country. It is in the interest of this mosque I tell you that this country cannot prosper if it abandons Islam. No project, plan or foreign aid can then rescue you. Let it be realized by all. I made suggestions to the young regarding their adherence to Islamic teachings and leading an Islamic life. I insisted that Islamic faith and practices should continue in this country.
>
> (*Karawan-i Zindagi*, 3, 60-61)

36. Sense of Responsibility

Allah had instilled into Mawlana Nadwi a remarkable ability to foresee a threat and for quelling it, he did all that he could. His keen sense of responsibility is evident from the following extract:

> This humble writer was blessed by Allah with a particular ambience in which was born and brought up. Moreover, my reflection on the Quran and study of history accrued to me such common sense and pragmatism that I managed to have academic and literary pursuits, engross in my studies, carry out *dawah* work at both national and international levels, take a deep interest in the issues and trends in the Middle East and the Arab world. I realized that if we disregard the threat of Hindu revivalism, aggression and other challenges to the Muslim community, God forbid, India would turn into another Spain, which is the dream of Hindu revivalists for long.
>
> (*Karawan-i Zindagi*, 3, 82)

37. A Forthright Statement

Mawlana Nadwi always felt concerned about the Muslim community and he was ever conscious of his duty. Accordingly he never spared an opportunity to express his views. Rather, he looked for an opportune movement to do so. Generally speaking,

at a reception in someone's honour, the chief guest is eulogized. However, at the reception accorded to Mawlana Nadwi by the elites in Makkah and Jeddah, he acknowledged their kindness in a few words and then gave vent to his inner most thoughts, saying:

> There are two criteria: quality and quantity Allah prefers value to number, as it says that Unbelievers support one another. Unless you (Believers) protect one another, there would be great corruption on earth. (Al-Anfal 8:73)
>
> (*Karawan-i Zindagi*, 3, 99)

> The value and importance of the Muslim community is contingent on the qualities with which Allah has endowed them. It attaches no importance to numbers or plentitude of resources. The size of the empire does not matter either nor the period of its impact. I measure Muslims, irrespective of their small number, with the lens of Islam, the gift of Allah.
>
> (*Karawan-i Zindagi*, 3, 102-103)

38. An Effective Strategy

While Rajiv Gandhi was drafting the bill regarding the Shah Bano case, Mawlana Nadwi learnt that Rajiv Gandhi has been advised to seek information from some Muslim countries whether they have amended Muslim Personal Law or not. He knew that it would not be good for the cause of Indian Muslims. During the same period Rajiv Gandhi invited him. Here are the details of the strategy adopted by him in presenting the Muslims case:

> Allah put an idea into my mind and it worked. When we met he sat facing me. I told him: "Rajivji, if someone tells you to ascertain if other Muslim countries have amended Personal Law, you should not accept this suggestion. For in the domain of Islamic scholarship. India does not lag behind them. It occupies a special place, in comparison to other Muslim and Arab countries. With some hesitation let me tell you that I am the lone member from India to sit on the supreme Islamic Shariah body, Al-Mujamma Al-Fiqhi, Rabita Alam-i Islami, Makkah Al- Muazammah, Saudi Arabia. At its meetings it happened so sometimes that while all members were one side

> and I on another, and the decision was based on my view. In this gathering there are some Ulema who are held in high esteem by the faculty of Jamia Al-Azhar. So this psychological strategy clinched the issue. Rajivji, then did not allude to any other country."
>
> (*Karawan-i Zindagi*, 3, 134)

39. Perception of Reality

It is a fairly common practice today to overblow one's achievements**(8)** While we celebrate our success, we tend to disregard major threats and challenges. We witness many such shocking examples. When the Bill regarding the Shah Bano case was enacted and Muslims' desire was fulfilled, some took credit for this. Actually Mawlana Nadwi should have been elated. For he was the leader and President of the Muslim Personal Law Board under whose banner this battle had been fought. However, since he was a pragmatic thinker, he expressed his pleasure in a different way. His words make us think about future, check our line of thinking and urge us to take concrete steps:

> The popular, democratic battle against granting maintenance to a divorced woman has been won as Parliament passed a Bill with a massive majority which nullifies the Supreme Court judgement. Thus the struggle launched by the All India Muslim Personal Law Board attained victory.
>
> However, it was a limited, partial success. Muslims still face the threat of the Uniform Civil Code. Once it is implemented, the above mentioned Bill would turn null and void and Muslim Personal Law would be vulnerable to intrusions.
>
> (*Karawan-i Zindagi*, 3, 151-152)

40. Constant Struggle

We tend to lead life in isolation, turning a blind eye to the problems swarming us. Many new issues have corpped up. Given this, we should emulate Mawlana Nadwi's example. Whenever an issue arises, we should face and resolve it. In suggesting the protection of our rights in a democratic country he affirmed:

> In a democracy the objectives of the majority keep changing. It has the complete right to enact laws. However, the minority community possess its own religion, Personal Laws and identity. It holds its identity very dear. In such a scenario there is no room for complacency. We cannot afford to disregard ground realities and grim truths. A minority should bear in mind the conqueror and ruler of Egypt, Amr ibn Al-Aas' advice: "You are constantly at the battlefront. You must be ever vigilant and on guard."
>
> (*Karawan-i Zindagi*, 3, 156-157)

41. Boldness and Pragmatism

While the government was engaged, on the one hand, in negotiations over the issue of the Personal Law and the resolution of the problem was in sight, on the other, the dangerous and sensitive issue of Babri mosque was haunting Muslims. The Muslim Personal Law was under attack and then Babri mosque lock was opened in order to enable Hindus to worship there. Mawlana Nadwi's response to this grim situation is characterized by insightfulness, initiative and pragmatism:

> The partisan decision regarding Babri mosque in Ayodhaya has badly hurt Muslims across the country. They are already aggrieved over the issue of Personal Law. They are focused on maintain their identity and leading life in accordance with their religious symbols. The mosque has been unlocked for allowing the other community to worship freely while placing restrictions on the use of mosque cannot be called a wise decision by any stretch of imagination. This is most likely to provoke Muslims' religious sentiments. They are bound to feel that only the majority community has its say in the affairs of the country. On the basis of numbers and might, a highly partisan decision may be taken which may deprive the other party of its rights.
>
> The historical truth about Babri mosque is that it is owned by Muslims and is their mosque in which they have been praying for the last 450 years. Muslims would be naturally upset over this step. For it challenges their religious identity. However, Muslims should not be carried away by the provocation of

communal forces. For, this would aggravate the situation further. They should stand united. As they have displayed their exemplary unity in the case of Muslim Personal Law, they should take sane and sensible decisions regarding this matter. They should make authorities listen to the minority community and the usurpation of their places of worship.

Let this be clarified that if the government does not respect the sentiments of Muslims and does not withdraw the recent actions taken regarding Babri mosque, it would have serious repercussions.

All India Muslim Personal Law Board has issued a resolution to media which was passed at its recent meeting in Delhi.

(*Karawan-i Zindagi*, 3, 158-159)

42. A Believer's Critique on Political Developments

In 1986 when Mawlana Nadwi visited Pakistan, there was public unrest. Benazir was received so warmly on her return that in the words of Mawlana Nadwi, "some savior angel had descended from heavens." He was deeply troubled by these political theatrics and in a public meeting he declared:

Here is a society in which people are spell bound by a lyric or trick and which welcomes a leader as a messiah who would fill every void and which is not bound by any norm. Regarding the same situation, Syedna Ali Murtaza (RA) had told the people of Kufa: "You follow every rabble rouser and caller." I then recounted to them an insightful account of Prophet Musa's era as reported in the Quran:

God led the children of Israel across the sea (safely). The passed by a community that was devoted to their idols. (Upon this) they said: "O Moses, make for us a god like the gods they have." He told them: "You are indeed ignorant people.

As to the way of this community, they will be certainly destroyed. What they are engaged in is totally false."

Al-Araf 7:138-139

In view of Benazir's return to Pakistan in 1986, Pakistan's political turmoil, machinations by foreign powers and her warm welcome in Pakistan, Mawlana Nadwi delivered this address which is permeated with a believer's discernment and boldness:

> You are safe and secure here against numerous problems, restrictions, misconceptions, accusation and hatred by another community, particularly the hostility of the majority community. One Hadith identifies a flaw in the feminine nature, which you should shun. According to this Hadith, even if a husband does favours to his wife throughout his life and fails once in fulfilling her wish, she would disregard all favours and taunt her husband for neglecting her. She would deny having been ever treated well. One's desire for something more and something new are equally harmful. However, these trends are highly common in Muslim countries. I have already told you the poor response in many Muslim and Arab countries to Islam, the devout persons, the demand for enforcing Islamic law, and Islamic movements. Your outlook should be constructive and positive. You should compare the conditions in your country with those prevailing in others. You should then thank Allah and pray to Him for your protection and for more favours. You should not always opt for confrontation or despondency. Far from attacking the rulers at the slightest provocation, you should develop mutual understanding and trust which may satisfy you.
>
> (*Karawan-i Zindagi*, 3, 176)

43. Insight and Initiative

Mawlana Nadwi was ever responsive to every situation, no matter how hazardous it could be. He would take on any problem. Horrible communal riots erupted after 6 December 1992. Mawlana Nadwi took two steps at this juncture:

> In view of the situation prevailing in the country then I decided that I should persuade Hindu religious leaders and secular politicians to come out in the open for tackling the problem. I requested my sincere friend, *dawah* activist and the Quran interpreter, Mawlana Abdul Kareem Parikh to take up this assignment. He tried his level best but regrettably much success

could not be achieved. There was dearth of such persons who realized the gravity of the matter which could impel them to combat it publicly.

At the same time, I organized public meetings in which I boldly and forcefully alerted people to the threat and tried to awaken their conscience. Of these speeches, some extracts are presented, which are reflective of the then situation.

(*Karawan-i Zindagi*, 5, 116)

Here is an extract from one of these speeches carrying strong criticism on the state of affairs:

Let me say this candidly that all those who hold dear their faith, family honour, law and order and peaceful life in the country which would enable them to engage uninterruptedly in their religious, reform, academic, writing and professional activities, and those who love their places of worship, educational institutions and libraries, may recall the days when such peace was existent everywhere.

It is worth-telling you that I hold told the Prime Minister, Indra Gandhi, as during Emergency the minority community was persecuted at some places: "Indraji, it is indeed shameful that people now pine for the days of British slavery. I am sure our freedom fighters would have never imagined such an eventuality that one day owing to the myopic policies of rulers, people would wish that they had been under the British rule. Had this occurred to them, they would have lost interest in their struggle for freedom. They would have felt demoralized and enervated. Their speeches would have lacked vigour and conviction. And this battle for gaining. Independence would not have been won so easily and we would not have reached our destination".

Here is a period in which one is not happy to see even his own children. He does not draw any pleasure from his educational institutions and libraries. He does not take pride in his hard work and the outcome of his merit. For he is uncertain about his future. Accordingly he does not enjoy life in any degree. Its citizen cannot regard themselves as free and powerful. Nor can he contribute to nation building. It is evident from history that

> nothing is more ignominious then slavery. I may not produce witnesses to this fact. However, I know many who harbour such thoughts. They tell themselves the same while staying inside their home.
>
> (*Karawan-i Zindagi*, 5, 143-144)

44. Deep Concern

Muslims were perturbed over the scenario in the country. The growing hostility and hatred against Muslims in particular. They were terrified of the resurgence of Hindu revivalism. Mawlana Nadwi's above thoughts surfaced in a conference following a dialogue in Nagpur. He interacted thus with media:

> A brief Press conference was held in Nagpur. I asked media about their opinion about the future of this country. For now a head of the family is no more delighted to see his children. Rather, he is worried about them. For a wave of fanaticism may lead to their massacre.
>
> (*Karawan-i Zindagi*, 3, 204)

45. Facing Realities

Mawlana Nadwi never turned away from grim realities or sought shelter in solitude. He always adopted a befitting strategy for each and every issue. Until his last breath he was involved in steps for improving the of the Muslim community. At the public meeting of "Payam-i Insaniyat" at Pune, Mr. Syed Hamid paid him this glowing tribute:

> Had Mawlana Nadwi willed, he could engage in his academic pursuits at an isolated spot. However, ground realities compelled him to interact with Muslim and non-Muslim intellectuals and social activists to devise ways and means for saving the society and country from sinking. He had a free and frank exchange of ideas with them and thought of a way out of crisis.
>
> (*Karawan-i Zindagi*, 3, 207)

46. Affirming Truth and Exposing Falsehood

After the revolution brought about by Khomeini in Iran, Mawlana Nadwi criticized it in his book, *Do Matazad Tasweerayn* (Two Contrasting Pictures). Notwithstanding his association with a multifaith country like India and its attendant problems related to the minority community, he always stood for truth and exposed falsehood. This is an illustrious aspect of his personality. Reflective of his approach is the following extract:

> It was both astonishing and shocking that a certain section of Muslims expressed such admiration and devotion for Khomeini which borders on fanaticism. For they are not prepared to withstand even a single word by way of criticism. For them the criterion of praise or condemnation is not the Quran, Sunnah, practice of classical authorities or the soundness of beliefs. Rather, they are enchanted by slogans in the name of Islam for establishing a state, grabbing power, challenging a Western power and creating problems for it, though only temporary ones. Those resorting to the above ploys are taken as the ideal leaders. Khomeini gained success, though its duration is uncertain. The revolution gripped Iranian society in a particular forum. Iranian youths, no doubt, make sacrifices. Muslim youths of the Indo-Pak subcontinent are unhappy with the religious, moral weaknesses in several Muslim and Arab countries and their miserable conditions. So these disenchanted youths were overawed by this venture and heroism, as it carried the tag of an Islamic state. Khomeni is as popular among these youths as once Kemal Ataturk was or as Jamal Abdel Nasser was among the circle of Arab nationalist.
>
> One learns from history and psychology that when erroneous beliefs and falsehood are paraded through adventurism and hard work, this is so spell binding that even shrewd, intelligent, religious and well persons fall for it. They find it hard to resist its attraction. Rather, they take to praising and glorifying it. Some instances in point are: Khwarij in the first century Hijri, Batinis in 6th and 7th centuries, Hasan ibn Sabah and warrior of Qila Al-Maut and the devotion of youths to some semi-militant movements and organization in a bid for political power. Such events are a trial for those who abide by truth and guidance, sound beliefs and explicit Quranic commands and possess

fervour and a sense of honour. They get an opportunity to state truth before an oppressive ruler and thus they earn Allah's reward.

(*Karawan-i Zindagi*, 3, 255-256)

47. Commitment To Defend Faith

Some persons accuse Mawlana Nadwi of having acted according to expediency. The following extract refutes this baseless charge. When his book, *Do Matazad Tasweeraiyn* (Two Contrasting Pictures) came out, some persons expressed their astonishment. His response to them was as follows:

> Although it is not a polemical work, and it has much in store for those who are interested in literature and history. Some of my friends, did not approve my taking up this issue. They regarded me only as a *dawah* activist with a positive outlook, the author of *Tareekh-i Dawat wa Azeemat* (History of Dawah and Resolve) who called Arab and Muslim countries for reform and *dawah*. So some of them conveyed to me their astonishment. They expected me to confine my writings to the domains of *dawah*, reform, history, literature and social issues affecting the Muslim community. In their opinion I should not have taken up a controversial issue on which hundreds of books have been written. As to those who questioned me, I did not offer them any apology. I do not regret having written this book. Readers of *Karawan-i Zindagi*, Vol.1 know it that despite my literary and historical pursuits and my engagement with *dawah* and academic activities, in 1958 I addressed the issue of Qadianism. This book was published in Urdu, Arabic and English, and won a wide acclaim. It is reckoned as a standard book on the subject. As a matter of fact, the spirit of refusal to the finality of Prophet Muhammad (peace be upon him) as the Messenger of Allah is common to both Qadyanism and Shiism. As any *dawah* movement or sect crosses the line of demarcation set by Islam, an Islamist activist or author, notwithstanding his large heartedness, cannot be a mute spectator to the situation. He would give up his silence and objectivity and express his views candidly and truthfully. This has been the brilliant example set

> by Imam Abul Hasan Ashari, Imam Ghazali, Shaykh Al-Islam Hafiz Ibn Taiymiyya, Shah Waliulllah and Shah Abdul Azeez.
>
> (*Karawan-i Zindagi*, 3, 260-262)

48. Thoughtfulness and Insightfulness

For resolving the Babri mosque problem Mawlana Nadwi worked tirelessly. He perceived the dangers that lay ahead. This underscored his insights and his deep concern for the Muslim community. However, it is also part of history that he received many setbacks. He has shared some of these in order to serve as an example for tackling tricky issues in future. For pragmatism and keen perception are needed for addressing sensitive issues which have dire consequences.

A somber effort was made for resolving the Babri mosque dispute. He carried out hours long negotiations for days. However, he had some bitter experience with his own colleagues which he has honestly recorded, to serve as a lesson:

> I regret to state that I found these esteemed persons lacking in pragmatism and the opponent party had turned it into a prestige issue and were fired by fervour. They had no idea of their intensity. They had such a poor opinion of the power, potentials, aspirations and courage of the opposite party. They failed to draw sound conclusions from history. The two governors undertook a long journey, and despite our hard work, collaboration and concern, the issue could not be resolved.
>
> (*Karawan-i Zindagi*, 4, 287-288)

49. Apt and Realistic Statement

When Babri mosque was demolished in 1992, on 6 December 1992 Mawlana Nadwi issued an extensive press statement. He held the central government responsible for the tragedy and branded it as a stigma for the country.

For covering up its failure, the central government dismissed the BJP government in four states. On 10 December it out lawed 4 religious organizations. RSS, VHP, Bajrang Dal and Jamat-i Islami. Immediately Mawlana Nadwi issued his statement which reflects his broad-mindedness, leadership, commitment to the Muslim cause and conscientiousness:

> The distinguished Islamic scholar and President of All India Muslim Personal Law Board, Mawlana Nadwi expressed his dismay over the inclusion of Jamat-i Islami amid the organizations banned by Prime Minister, Narasimha Rao. For Jamat is a reformist, ideological and religious organization that imparts moral training to people. It has nothing to do with active, aggressive sectarian politics. Muslim and Arab countries would voice their displeasure and shock over bracketing Jamat-i Islami with the banned communal organizations. For Jamat is recognized as a reformist ideological organization abroad.
>
> (*Karawan-i Zindagi*, 5, 113)

50. A Thought Provoking Address

After Narasimha Rao assumed power as Prime Minister, Mawlana Nadwi sent him a letter. It aims at drawing attention to the issues affecting the Muslim community and country. The introductory part of his letter is reproduced below in order to indicate his approach.

> As a writer who is grounded well in the history of religions, morals, history and politics and as a patriot I take the liberty of presenting before you some suggestions and realities. I contact you, as the most influential person in the country. Let me assure you that I do not have any political, monetary, social, personal or organizational motive or gain in submitting sincere and altruistic suggestions.
>
> (*Karawan-i Zindagi*, 5, 39)

> I do not want, at this stage, to waste your precious time on any small issue or rehash the grievances and demands of Muslims who constitute the largest minority in the country. My suggestions stem from the general interest of the country and as a matter of principle.

(*Karawan-i Zindagi*, 5, 40)

51. Perceiving the Danger and Efforts to Prevent

As Mawlana Nadwi noted that all Unbelievers are united, particularly Jews and Christians who have been foes and are poles apart, a point endorsed by the Quran. He observed that all Unbelievers were unanimous in branding Muslims as Fundamentalist in view of their demand for according priority to their faith to all else, for enforcing Islam in life and for implementing Islamic principles and values. This labeling was employed for keeping Muslims away from Islam. The same ploy of Fundamentalism was, later, abused for inflicting loss and humiliation upon Muslims. He paid timely heed to it and addressed Arab Ulema thus:

> How the term Fundamentalist is so common that it is widely circulated in the Arab world. Earlier, the following Arabic terms were employed for it: *mubdiyyin*, *rajaeen*, *maizmateen* and *muttarafeen*. In contrast, *mutawaniriyyin* and *taqaquddimeen* were used for progressive, enlightened persons by writers and speakers. I have got a letter from Arabia, seeking my opinion about *mutashaddin*. They have sent a questionnaire to thinkers and Ulema about those persons who seek to mould government and society according to Shariah commands and Islamic teachings, and they want to enforce Islamic law. They have sought my opinion about them.
>
> Fundamentalists may be correctly translated as *mubdiyyen*, for they believe in fundamentals and principles. Actually the present crisis in the world is that people do not subscribe to any principles. They believe only in hedonism, satisfying their base self, even though this may entail the violation of all principles and may adversely affect society humanity and era. However, they are only after their gratification. Owing to this lack of principles, there is chaos in the world. Allah would end the present order at its appointed hour. However, there could be a major break down at any time. World War I was nothing short of a calamity. So was World War II. Wars of such magnitude may flare up at any time and even at a worse scale. In the World War I and only England and Germany had clashed while

some other countries had joined the war. Same happened in World War II. By then, atomic weapons were no there. Now these are very much there and hence the impact of war would be terrible. This would stem from our deviation from principles, our self gratification, our unbridled freedom and our abandoning of faith. However, the liberal, anti-Islamic forces do not have any scruples in having coined this term. Regarding corruption on earth, Allah declares: "Mischief has spread on land and sea on account of men's actions. Allah may give them a taste of some of their actions in order that they may turn back (from evil.) (Al-Rum 30:41).

We live in a highly critical age. We stand in need of writing, speaking, rheotorical, understanding and exchange of ideas skills. Presently there is a conspiracy at the global level, which is both broad and deep. Its implications are very serious. To the best of my limited knowledge, such a large scale conspiracy was not so far hatched. Jews and Christians have joined hands to eliminate the Fundamentalist threat. They are keen to destroy the sanctity of every principle or limits. They propagate the Greek philosophy of Epicureanism. This had been part of the Western tradition. Today people are given to hedonism, enjoying all that pleases them. Their mindset has been corrupted. They believe in doing only what pleases them. Pleasure is now used in a very broad context, of satisfying hunger and also the mind. It extends to even politics and science. Triumphalism is also a part of it. The range of this conspiracy is unprecedented and its signs are manifest. They insist on driving away Fundamentalists. This clash had already been on in Tunisia, Algeria and Libya. Another Crusade has been going on against religiosity, the role of religion at a broader level and the efforts for making Islam dominant.

What are the demands of these Fundamentalists? They want society to follow Islamic teachings, to be imbued with Allah-awareness; a sense of accountability in the Hereafter, regard for obligations to fellow human beings, and enforcement of Shariah commands. Islamic penal laws would come into force at a later stage. They are keen on the observance of Shariah rules in daily life. Even this is shaking these governments. This bitter truth is evident from the magazines and letters received from there.

(*Karawan-i Zindagi*, 5, 165-166)

52. Keen Sense of Commitment to the Country and Community

Mawlana Nadwi addressed a meeting of "Payam-i Insaniyat" in Patna. He presented there a valuable message. We know that people forget even major events, and turn a blind eye to serious issues. However, some noble souls have a sense of deep commitment:

> Let me inform you that I had met the Prime Minister Narasimha Rao ji on 9 January 1993 in Delhi. I was invited on the same date to a session of the most prestigious body of the Muslim world, Islamic League in Makkah Muazammah. I am its founder member. All travel arrangements were in place. However, I declined the invitation. For, if I was asked abroad about the 6th December incident, I would have no reply. I could not speak truth. Nor could I tell a lie. So I decided not to go there. On some other occasions too, I faced the same dilemma.

(*Karawan-i Zindagi*, 5, 197)

53. Accountability: A Religious And Collective Duty

In 1993 in Jaipur Mawlana Nadwi delivered the Presidential Address at the All India Muslim Personal Law Board session. It is reflective of his fervour and faith-based outlook. Inaction is rife and people indulge in what is forbidden. The backdrop about this address is not clear. However, its message is loud and clear. It calls for boldness to hold oneself and his subordinates to accountability. Moreover, it is a religious duty for the benefit of the community. The extract below helps one appreciate his status, his strategy and his dynamism:

> It is worth noting what place is accorded to social customs in the Quran and Sunnah. They do not bestow any sanctity on family traditions and customs. We have added much to our social life, borrowing it from the brethren in our country. From where did we learn the demand for exorbitant dowry? What sanction does it have in the Islamic sources? Has it been imported from Makkah and Madins? Has the Qruan prescribed

it? How and why did we introduce this curse? As we have accepted this custom, we are constantly punished for it.

Since you complain to government and fellow countrymen, why should not we lodge a complaint about this? We would hold them accountable. However, at the same time, we would take you to task. It is a religious duty, not some personal vendetta. Shariah holds you accountable. You would be asked as to how far you abided by Shariah? How much do you respect Shariah? Do you practise it in domains where you can? While you do not implement in your own homes, how do you expect the government to respect it?

(*Karawan-i Zindagi*, 5, 271-272)

54. Marginal Differences Are Pointless

Mawlana Nadwi never raised an issue which would fragment the Muslim community. However, in the later years of his life an organization chose as its mission to target some organizations and movements. While addressing the Muslim community, he pointed to this objectionable practice and expressed his worry. It was customary on his part to write on such issues effectively, persuasively and perceptively, supplemented with historical evidence. That would shake Believers and arrest the attention of scholars. However, the ignorant or myopic ones did not pay any heed to these writings of his. In the following extract his deep commitment is to the fore. This was the backdrop against which he wrote his tract, *Al-Mudkhal ila Dirasat Al-Hadith Al-Nabawi Al-Shareef:*

In view of the present circumstances, ground realities and challenges, it is the need of the hour that the talent and efforts of the Muslim community leaders should be focused only on the basic issues and duties, as for example, explaining sound articles of faith, Allah's Oneness, adherence to Sunnah and steadfastness in following it, shunning innovation and pernicious rituals and customs and efforts for upholding the Word of Allah. Our energy should not be wasted on discrediting any sect or organization that is wedded to the basic tenets of faith, performs religious duty, largely shuns forbidden

acts and does not suffer from any corruption or deviation in matters of faith. Any trivial matter should not be overblown and any practice which has been followed for centuries by juristic schools and is endorsed by renowned reformers and scholars. No smear campaign should be launched on this court. In my tract, *Al-Mudkhal ila Dirasat Al-Hadith Al-Nabawi* I have stated that any campaign against the four juristic schools or against any reform or *dawah* movement that subscribes to sound articles of faith, is free from polytheism and innovations, and which transforms people's lives, cannot be branded as Jihad. For it is a pointless exercise against a non-existent enemy.

(*Karawan-i Zindagi*, 6, 153)

55. Two Challenges of the Day

In his speech in Bangalore in 1996 Mawlana Nadwi pressed home a truth which is reflective of our time and being a contemporary challenge assumes greater significance. He declared that the proclamation of truth is the need of the hour. The other challenge is to shun personal gains. When he pointed it out, conditions were relatively better. By now this sagacious diagnosis has turned out to be more relevant for us. The Quran had declared the same truth a long time ago. Mawlana Nadwi truthfully expounded the same precept.

After Maghrib prayer, the meeting was held. On the way I had planned that I would draw the attention of audience to the challenges of the day. For this, adherence to two principles is essential: 1) Proclamation of truth and 2) Shunning personal gains, including any exploitation. We should be pious and content. These traits would help protect faith and Shariah and enable the Muslim community to survive and flourish with its distinctive features. I had not chosen a relevant Quranic verse to interlace my speech with this. Allah inspired Qari to recite the following: "Prophets convey Allah's message and fear Him. They do not fear anyone other than Allah. And Allah is enough to call everyone to account." (Al-Ahzab 33:39)

> In the light of the above verse I spoke and cited the examples of our classical masters, their unprecedented truthfulness, their moral courage, boldness and conscientiousness. I also recounted some moving anecdotes about their selflessness, sacrifice, piety and contentment. I insisted that their example is the only way out for us. Our Madrasa graduates and Ulema must follow this way.
>
> (*Karawan-i Zindagi*, 6, 245)

56. Thought Coupled With Initiative

Mawlana Nadwi acknowledges that by temperament he was not inclined to any movement. However, in view of his association with Syed Ahmad Shaheed he was imbued profusely with fervour. As a result, he never suffered from stagnation. While looking for a mentor and the objective of *dawah* and preaching Islam, he joined Jamat-i Islami and then Tableeghi Jamat and many other ventures. His only quest was: to turn to Allah, to champion the Word of Allah, to grasp truth and the ensure the welfare of the Muslim community. When Mawlana Manzur Numani insisted on him to head an Islamic revivalistic movement, he declined and explicitly stated:

> By temperament and family history I was not inclined towards a movement. However, family traditions, my association with Syed Ahmad Shaheeds though not practically, but in practice I preferred a public call to supplications in privacy. This priority was etched on my heart and mind.
>
> (*Karawan-i Zindagi*, 1, 234)

In January 1948 when he returned to India after his stay in Hijaz, the political scene in India had been totally changed. Muslims in general suffered from inferiority complex. They had to pay a price for their sentimentalist politics. Congress had abandoned its loyal workers. It was a very bleak situation. This coincided with his entry into public life. Let us bear in mind the difficult situation and his formative years. Yet he authored an article, *Nihan-i Rah* (Milestones), spelling out the future course of action. He invited

Muslim public figures and intellectuals to a consultative meeting at Nadwatul Ulema. Here is his own account of this initiative:

> After return to India, in Ramazan 1367H/ July-August 1948, I resolved to invite the well wishers of the Muslim community across all schools of thought after Idd and to share with them suggestions for Muslim in the new scenario. I had a strong urge to do so and looked forward to this meeting like a Muslim who eagerly looks for the Idd crescent. I wanted to discuss with them my inner thoughts. After Idd, invitations were sent to Muslim public figures and heads of various schools of thought and institutions, requesting them to attend a meeting in Lucknow on 20 Shawwal 1367H/26 August 1948 for a consultative meeting on the affairs of the Muslim community. Praise be to Allah that many of them joined me in this meeting. As introduction, I presented before them my piece which I had written from the depths of my heart. Later, it was published extensively under the title, *Nishan-i Rah.*
>
> (*Karawan-i Zindagi*, 1, 345)

He had undertaken the first journey to Hijaz in 1947. Even at that juncture he wrote a letter to heads of Muslim states, which later came out as a tract entitled *Bayn Al-Jabayah wa Al-Hidayah.* It was sent to the head of Saudi kingdom. Rather, it was originally written for him. Ruefully he wrote:

> I wish this letter had the desired impact. If a different course of action had been taken, the scenario in not only the kingdom of Saudi Arabia but also in the entire Arab and Muslim world would have been very different.
>
> (*Karawan-i Zindagi*, 1, 341)

57. Journalism and Politics

No sane, perceptive person can deny the importance of media and politics in life. Mawlana Nadwi acutely realized the void in both the domains. He and his colleague, Mawlana Manzur Numani made many efforts in this direction. One of such ventures was the launch of the magazine, *Nida-i Millat.* His concern for the

importance of both of these domains is to the fore in the following passage:

> By 1960-1961 I felt strongly the lack of such bold leadership in the fields of journalism and politics that is rooted in a thorough understanding of the Muslim issues and current affairs, their honest and candid analysis and sincere suggestions. They should be religious in their outlook. This concern compelled me and Mawlana Muhammad Manzur Numani to take some initiatives in this direction, notwithstanding an acute dearth of resources and our purely scholarly and religious bent of mind. We were fortunate enough to meet Dr. Muhammad Asif Kidwai who was a discerning political analyst and versatile writer. He regularly contributed editorial- while reposing faith in Allah we brought out the first issue of *Nada-i Millat* on 12 March 1962.
>
> (*Karawan-i Zindagi*, 1, 484)

58. Majlis Mushawarat

The following extract sheds light on Mawlana Nadwi's stance on the need for political leadership. He expressed these views after his study tour of the communal riots- torn towns of Rourkela and Jamshedpur. He urged for the need for establishing Majlis Mushawarat. His concern for this cause was so intense that he sacrificed one of his eyes for his. Stull Muslims do not realize the importance of their presence in these domains. We should have, at least, appreciated Mawlana Nadwi's sacrifice. He felt no hesitation in laying down his life for the Muslim community.

Today this issue has assumed greater importance. For the dangers at which he hinted turned out to be a gruesome reality. Soon these dangers would engulf the entire Muslim community. His comments on the establishment of Majlis Mushawarat are worth-studying:

> After having this experience the only option before us was to instil resolve, self confidence and dedication into Muslims so that they could take on challenges. There was a pressing need for filling the void in leadership. The tragic events had aggravated the situation further. There was also a need for

reducing tension in the country. People should learn to live together peacefully with fellow citizens. They should have respect for humanity and be free from mutual hatred and hostility injected by communal politics, provocative speeches and reckless media.

(*Karawan-i Zindagi*, 1, 503-504)

59. Importance of Politics

Those who know Mawlana Nadwi's family background were surprised to note his inclination towards politics. This astonishment persists even to this day. However, in view of the pivotal place of politics in India, a thinker which Mawlana Nadwi was found it unacceptable to disregard politics. Not only did he call people to establish Majlis Mushawarat, he emerged also as its founder. Since he regarded this mission to be very important, he valued much those who had come forward to join it. People noted with wonder his interest in the political leadership of the Muslim community. However, he responded adequately to this question: how important politics is for Muslims in India:

> At a time when the ambit of state has gone for beyond collecting revenue, governance and defence of the country, for it can interfere in any walk of life and enact law for every human activity. It can legislate Uniform Civil Code. For the orientation of the young generation it can prescribe a new syllabus and curriculum, which may mould even articles of their faith. It can sever ties of a community with its legacy, culture and civilization. It enjoys power to change the script of any language. Governments come and go on the basis of general elections. Since the scope of state is so wide, encompassing whole life, the only way to protect against dangers is by exercising electoral right, applying political pressure and acting tactfully. Muslim community cannot afford to avoid the political process and influencing it through democratic means. For their religion, Islam covers the whole gamut of life. Muslims do not consider religion as a private matter between man and God, which is a Christian concept. Islam is very sensitive, for it is concerned with every aspect of life. Muslims do not perceive politics as something forbidden.

They believe only in the forbidden tree as mentioned in the Quran. Those who suggest to Muslims to lead a life of solitude, to establish like Marwaris and Parsis, or to strengthen only their financial and educational statues, actually ask Muslim to choose the path of self destruction. For in this case they would not be able to protect their distinct identity as a community. Nor will they be able to perform their religious duties and practise their Personal Laws. Their faith and culture would be in jeopardly. It is their task to lead from the front. However, if they are not politicaly active, they would not be in a position to lead life with dignity in this country.

Since I had grown up in a particular ambience, with the focus on scholarly pursuits, and as I was in touch with ground realities, I was not inclined to adopt this approach. I could not close my eyes to the importance of the issues haunting the Muslim community in the present day India. I realized the need for striving in this cause. Owing to my upbringing, notwithstanding my essentially religious outlook on life, and my academic interests, I did involve myself in this mission of addressing the issues confronting the Muslim community. I held in esteem the community leaders and their achievements. Whenever an opportunity arose, I extended them every possible cooperation.

(*Karawan-i Zindagi*, 2, 85-87)

Throughout his career Mawlana Nadwi maintained this view that Muslims should exercise their weight in national political arena. For, once a country is given to communal riots, oppression, and violence at a mass scale, solitude is not an option. Below is reproduced Mawlana Nadwi’s interview: This sets out a road map for Ulema, which is full of insights. It underscores also his deep concern, his understanding of the challenges of the day and the importance of politics and the need for a pious intention and sincerity. It servers well as a guideline for us:

Question: Recently your book, *Hayat-i Abdul Hayee* (Life of Abdul Hayee) has come out. One learns from its study that your esteemed father, Mawlana Hakeem Syed Abdul Hayee and your ancestors were serious- minded academicians who were

exceptionally devout persons. Their main preoccupation was writing, research and spiritual exercises. We are not aware of any interest on your part in politics before 1964. It is a hard task to engage in political activities and academic pursuits at the same time. Rather, these are deemed to be contrary to each other. Was there any particular factor which pushed you towards the political arena? Has there been a change in your temperament? Or is it only a charge against you?

Answer: Your astonishment is not misplaced. Those familiar with my family background construe it as a deviation from my family tradition.

However, you have disregarded the fact that in every era my ancestors appeared on the public scene for the cause of Islamic resurgence and supremacy. In so doing, they abandoned their life of seclusion and their main areas of interest. Among them, the most illustrious name is of the great 13th century *mujahid*, Syed Ahmad Shaheed. You may recall that in my youth I had written his biography, *Sirat Syed Ahmad Shaheed* in 1939. It won a wide acclaim. I highlighted his heroic acts and resolve as part of his *dawah*. Since that was the formative period of my life and he was my distinguished ancestor, I was naturally drawn most towards this aspect of his biography. His life imprinted this lesson on my heart that upholding publicly Allah's glory in the universe is preferable to extolling and glorifying Him in private supplications.

However, my academic pursuits gradually eclipsed my fervour on this count. I was content with my academic career, leading life in isolation. However, this thought constantly pricked my mind that in this age of overall corruption and chaos, how can we lead life and protect our legacy and the relevance of scholarly feats in turbulent times? For academic works benefit few persons and their impact emerges after years. As a result, I undertook the first journey, covering Calcutta, Jamshedpur and Rourkela in 1964. Then I was closely associated with the establishment of Majlis Mushawarat. Rather, as its patron and Nadwa as its venue, I hosted its first meeting. We realized the need for restoring trust among various communities in the country in order to overcome the prevailing hatred and hostility and promote human values and patriotism. Normal conditions

in the country would facilitate education, constructive, reform and research activities. This would enable the Muslim community to maintain its existence. Rather, it would help them guide fellow countrymen and they would thus fulfill their role as the best community. This idea also emerged that Muslims should appear unitedly on a single stage. It would boost their self confidence. Far from disbanding their several organizations and merging them into a single party, they should better have a federation, with a common programme while they should continue working in their respective domains. This was the background in which Majlis Mushawarat was founded in Lucknow on 15-16 August 1964. I visited Bihar, Orissa and Gujarat along with its delegation. Constructive, inspiring speeches were delivered at various places. The audience was reminded of the values of patriotism, humanitarianism, sanctity of human life, honour, property and dignity. The serious dangers in the country were identified. Muslims belonging to various ideologies and Hindus, who remained aloof from Muslims, got an opportunity to sit together and interacted.

Question: Why did you take interest in the issues of the Muslims' participation in national politics and elections while by temperament you are a totally apolitical person, devoted to Islam and academic work?

Answer: During 1967 general elections this thought was uppermost in my mind that Muslims have a decisive power to assert themselves in politics and can play a decisive role. They should not be a second fiddle to any particular political party. They should independently exercise their voting power. This was the time when it was taken for granted that Muslims' future in bound with Congress and they are Congress's votebank. We wanted to prove that Muslims have not sworn allegiance to a single political party. I was then of the view and still believe that Muslims should prove that they can benefit as well as harm one's prospects. As a noble gesture they may, however, decide not to harm anyone. This should be done so that so that no political party should take them for granted and neglect their rights and issues. My mind was occupied with Iqbal's following couplets: "I discern the difference between a thorn and a flower. A flower cannot be protected without thorns around it."

(*Karawan-i Zindagi*, 2, 87-91)

60. No Compartmentalization in Islam

Islam provides valuable guidance in every walk of life. Prophet Muhammad (peace be upon him) stands out as the best role model. On the issue of *dawah* Mawlana Nadwi advised Malaysian youths thus:

> There is a need for moulding the entire life of the Muslim community in Islamic teachings and way of life. Islam does not accept such compartmentalization as state and church, collective and individual and worship and personal law. Nothing can be independent of Islamic law and in accordance with man-made laws.
>
> (*Karawan-i Zindagi*, 3, 249)

61. Political Leadership

On the eve of 1989 general elections there was a crisis. On the one hand, Congress had enacted a bill in the support of Muslim Personal Laws, and on the other, there were black spots of communal riots in Bhagalpur and *shilanyas* (Hindu worship initiative) in Ayodhaya. Given this, support could not be extended to Congress. However, turning away from it and following another option was not easy either. When the election result was declared, Janata Dal formed government in coalition with BJP. Soon Mawlana Nadwi wrote an article which was published in many newspapers. He sent it to V.P. Singh as well. For Mawlana Nadwi never left the Muslim community in the lurch, in a state of confusion. He did whatever he could. He did not believe in inaction or silence. Nor did he have any personal motive. This befits a benefactor who is every ready to improve the lot. *Siyasi Tabdeeli: Ek Sehatmandana Alamat* (Political change: A Healthy Sign). Some of its extracts are worth studying:

> Many evils arise if a particular party is in power for long without any justification. Its hold on governance for years breeds ills. Monopoly gives rise to family rule and kingship. History provides numerous such examples. Such a tendency is natural. Avoiding it altogether is unnatural and unrealistic.

> However, if we do not reflect on the cause which bring about changes in the ruling party, it is something worse. We should ponder over the factors which led to the downfall of a party and which facilitated the change. We should learn from the events, experiences and public perception which worked as a reaction to the ruling party.
>
> (*Karawan-i Zindagi*, 4, 152-153)

This article analyses deftly the causes of the fall of the government and suggests how stability may be achieved in the country. The article reflects his independent thinking, objectivity and perception of the looming threats fearlessly.

62. Message for Religious Leaders

After the horrific communal riots in Bhagalpur, Mawlana Nadwi wrote a long letter to many persons, inviting them to "Pyam-i Insaniyat" meeting in Delhi. Its following extract conveys a strong message to religious leaders and is reflective of his own dynamic personality:

> When moral degeneration sets in, two classes of people come out in the open: a) religious leaders and b) intellectuals. Today it is the need of the hour that both of them should appear on the scene. For only they can save society. I am afraid when historians would write the account of our time that they would rue that all this happened under the nose of these religious figures and champions of love and peace, intellectuals and thinkers. They remained confined to their study rooms and places of worship. Let us not forget this historical truth that in the next wave of violence and bloodshed even these so-called citadels of religion, academy, politics and media will not be spared, which presently lead a cocooned life, safe from lawlessness. Today, it is not an exaggeration to state that our country stands at the brink of a volcano. Life is unsettled and uncertain. We request you to study the situation and ground realities with realism, moral courage and religious mind and ideals and assemble soon for making efforts for awakening collective conscience, moral sense, fear of God and respect for humanity. We all should strive to re-orient the country to the

straight way. We should try to defend our country against God's wrath which is apprehended on the basis of our study of Scriptures. Today it is the most pressing task and the best service to community and country. We cannot afford now any dithering on this issue.

(*Karawan-i Zindagi*, 4, 192-193)

63. The Real Responsibility of Ulema

While keeping in mind the situation and challenges in the country Mawlana Nadwi's following note should be studied in which he has discussed the negotiations regarding Babri mosque in 1990:

> We cannot turn a blind eye to harsh realities. While the problem is at hand and a party is bent upon creating mischief and violence, it leaves no room for any academic, constructive work or leisure. Nothing is safe: houses, colonies, mosques, madrasas, libraries and research centres. I have written extensively on illustrious figures and brought into light their achievements for those not familiar with them. Common to them was their trait of having recognized and fought the challenges of the day. They preferred collective to individual approach, and to heroism to solitude. I cannot dare compare myself in any degree to their sincerity and resolve. However, when the mantle fell on me without my seeking it or any desire on my part and I was persuaded to take up this assignment and there was a slight ray of hope for success in the mission, I could not escape or decline it.

(*Karawan-i Zindagi*, 4, 361-362)

64. Political Sagacity

Although in 1990 Mulayam Singh had taken some suitable steps regarding Babri mosque, when he was re-elected as Chief Minister in 1990, Mawlana Nadwi said it candidly that unless the other party has parity in the political domain, there cannot be any fair, meaningful dialogue. One cannot trust on the basis of only

past instances. Muslims should not give this impression that they are in bondage to any political party. However, they have been committing this mistake since Independence at the level of both centre and state elections. He was vehemently opposed to this practice. In view of the bitter experiences which the Muslims had with the government, the following extract is highly valuable:

> Muslims in general were delighted with election results. Let us wait and see how long their happiness lasts. It is to be seen whether the ruling party would keep its word. Politics is like a game of chess and no one can anticipate with certainty the next move of the opponent.
>
> (*Karawan-i Zindagi*, 4, 373)

65. Why Do Communal Riots Erupt?

On 12 December 1990 a joint public meeting of Hindus and Muslims was held. Mawlana Nadwi sent the following message to this meeting in which he spelled out the following four reasons behind communal riots:

1. Communal hatred.
2. Injustice and Callousness.
3. Dearth of such persons who stand up or confront against injustice and risk themselves in so doing. The absence of religious leaders from the scene and not tackling the situation is a matter of grave concern.
4. Tendency to grab power at any cost and to disregard every principle, truth and justice in the lust for power. The process of elections in which principles are violated and morals and broader national interests are ignored in order to garner maximum public support.

(*Karawan-i Zindagi*, 4, 373)

Mawlana Nadwi has referred particularly in this context to religious leaders. Today most of them are mute spectators. In contrast, some are over-active for their petty personal interests. No sincere attempt is made. If someone embarks on a noble

project, the above mentioned types of leaders hound him. Far from cooperating in a good cause, they try to discredit him.

66. Propaganda of Fundamentalism

USA and Europe, in particular, have unleashed a massive propaganda Campaign against those who practice Islam and demand the enforcement of Islamic system. It has adversely affected Muslim societies across the world. Some have grown so fearful that for avoiding the label of being a Fundamentalist they have abandoned Islamic practices. Mawlana Nadwi expressed his grave concern over this matter. He remarked. "There is a need to resolve this problem urgently and with determination." (*Karawan-i Zindagi*, 5, 207). However, it is a pity that the problem has worsened. Even many sane and sensible Muslims have adopted a defeatist approach. Islam is perceived to be a narrow religion and only its nominal practice is sufficient. Mawlana Nadwi's comments on this problem are eye opening:

> The Islamic mind, belief system, thought pattern and society have faced numerous challenges throughout history which have sought to wreak havoc, sow discord and promote heretic tendencies. Some of these mischiefs are: Mutazilah, the notion of the Quran as a created entity, servile surrender to Greek philosophy, flawed interpretation of Islamic truths and articles of faith and in our time, awe for Western philosophy and culture. Muslims have yielded to Westernization. Some have tried their hand and explaining even the Quran in terms of the Western thought pattern. Finally, we have a formidable challenge of atheism and Godlessness which has gripped many Muslim countries under the influence of modern educational system.
>
> However, none of these mischiefs, despite, being pernicious, posed a threat to the survival of Islam or sought to expel it from public life, by divesting it of its impact. These did not constitute a sinister conspiracy against or a major challenge to the entire Muslim world. However, the US drive to label Muslims as Fundamentalists is a global threat which has been effectively conceived and executed. The Jewish mind the inferiority

complex of the U.S. and Europe in religious, intellectual and missionary domains, the immense scope and appeal of Islam and the danger of the popularity of Islam/Muslims in the U.S. and Europe and a strong urge to profess and practise Islam in their lives in the Muslim world in the post-Russian revolution have made Muslims a strong front. They may present a spell binding model against the materialistic West. The bogey of Fundamentalism is raised by to political and military chiefs, and delegations of international conferences. In Muslim countries fear is instilled against Islamists who are actively promoting return to Islam. The ruling classes, educational system and media houses are warned that if Islamists, for whom the misnomer, Fundamentalist is applied, are successful, it would sound a death knell for them. They would lose their political power altogether. Rather, it would be hard for them to survive in their own countries, of which they are presently absolute rulers.

This idea has been gain momentum fast in Arab and Muslim countries. Accordingly some Arab countries of Africa among which Algeria, Tunis and Libya are most active, and now Egypt has also jumped on the band wagon in targeting the Islamists. They have been trying their utmost to fortify themselves for ever and for crushing Islamists. All those who publicly mention Islam and are keen on transforming into a truly Islamic society aligned with morals and Shariah are disparagingly branded as Fundamentalists. They are variously referred to as *mutzamateen rajateen*, *mubdeen* and *usulyeen*. Government officials deliver speeches denouncing them. Religious rulings are sought about them. The state owned media publishes invective material against them. Conferences and Seminars are organized for discrediting them.

These critics of Islamists brazenly use the same language against. Islamists which the US and other progressive countries employ. This offensive is more pernicious than Crusades and the Tatar invasion of the Muslim world. Every effort should be made to expose and defeat this conspiracy hatched by Jews and Christians. There is a need to wage this battle at every level, be it intellectual, media, political, organizational, national or international. Once Islam is expelled from life and its basic

> principles, guidelines and norms are eliminated, what would be left? For it is Islam which draws the line of demarcation between faith and unbelief, monotheism and polytheism, Sunnah and innovation, obedience and defiance, piety and wickedness, truth and falsehood and lawful and unlawful. The Quran proclaims: “Guidance stands clear from error. He who rejects the evil ones and believes in Allah, takes hold of a firm handle.” (Al-Baqarah 2:256). It demands: “O believers, enter Islam wholly. Do not follow in Satan’s footsteps. He is your open enemy.” (Al-Baqarah 2:208). Likewise, its message is loud and clear: “Islam is the true religion in the sight of Allah.” (Ali Imran 3:19)
>
> (*Karawan-i Zindagi*, 5, 207-210)

However, the menace is rampant. There is dearth of serious reflection. Islamists are subject to unprecedented persecution under the influence of this propaganda. The silence and indifference to this blatant injustice is no less shocking.**(9)**

67. Strong Criticism Against Short Sightedness

The history of Muslim community is vitiated with conspiracies. Mawlana Nadwi strongly criticized all those moves which caused chaos, character assassination, defamation of Shariah and aimlessness. He warned against short sightedness and discussing negatively Fiqh rulings. He projected the mission and achievements of the Muslim Personal Law Board. His following extract is directed against those who do not care about future, talk inappropriately, do not realize the real dangers and are part of some conspiracy. With anguish he states:

> Let us study the situation and regretfully admit that while the Muslim Personal Law Board was engaged in its constructive, reform programme and carrying out its nation wide social reform movement, some non-issues were raised. The board was waging a battle against dowry, However, some elements initiated a discussion which made non-Muslims skeptic about Muslim marriage and family laws. Rather, it sowed discord among Muslim sects. They took up the issue whether a single or triple divorce should be pronounced. There was no

justification for a public discussion on these finer juristic issues. Had there been a need for some reflection on the matter, it could be done at a juristic seminar or any other academic forum. Scholars of leading Darul Ulum and Departments of jurisprudence experts would have engaged in deliberations.

However, let me painfully point out that some schools of thought and organizations raised the issue of triple divorce in a single setting in media. Worse, they spoke on this matter in public meetings. Those who with little understanding of the issue took to publishing pieces in newspapers some of these were published under the name of women. Almost everyday such sarcastic and aggressive writings appeared which amounted to disrespecting Shariah, its ideals and its proponents. Shariah was made a target of ridicule and criticism.

A deplorable aspect of this exercise was that Hindi and English newspapers picked up this story and used it as a pretext for deriding the Muslim way of life, Muslim law and Islam- Some used the pieces written as part of this discussion as evidence for mocking the practice of divorce and for condemning Muslims, who abuse it. It is painful to note the defamation of Shariah. All this happened because of the sentimental, over hyped, hasty action on the part of some scholars and schools of thought.

(*Karawan-i Zindagi*, 5, 213-215)

68. Political Mentorship of the Muslim Community

Mawlana Nadwi had a sensitive soul, ever worried about the Muslim community. Selflessly he wanted to help them. Without coming into limelight he performed major tasks. He never disregarded the political situation and needs in the country. Being a leader, thinking mentor and insightful observer he could not turn a blind eye to what was needed at the national level. Against the situation prevailing in 1993 he wrote the following piece which underscores his political mentorship and his timely action:

Regarding this election it was my utmost effort to contact and unite those political parties which are wedded to an united, peaceful country in which Hindus and Muslims cooperate with one another in nation building, are averse to communal divide

and seek such governance and administration that have made life difficult and hazardous. Owing to the presence of some of these atrocious elements one wished that the days of British rule return. For the country was then at the brink of a volcano. Moreover, such vices as lawlessness, bribery, love of money and partisanship were at their peak.

Only there political parties could be considered: Samajwadi, Bahujan Samaj and Janata. I spoke separately to the chiefs of all these three parties and tried sincerely that they should from a united front and thus save the country against the decline which often sets in governments and societies and which has resulted in the fall of even great kingdoms.

One of my major concerns was to stop BJP from coming to power. We have already discussed its ideology and future plans. Its main agenda is the genocide of Muslims on linguistic, cultural and religious planes. For historians this hint is sufficient that they aim at turning India into another Spain.

However, my sincere and pragmatic efforts did not bear any fruit. These parties launched their electoral campaign separately under their respective banners. I realized that during the electoral hustling it would be no longer possible to remain neutral and focus on my academic pursuits. I apprehended that they would take advantage of my name for their publicity and influence those associated with me I therefore decided to move to a place where they could not contact me.

69. Need for Resolution

In 1990 when the UP declared the recitation of *vande matram* mandatory in school, at the Deeni Taleemi Council session Mawlana Nadwi was badly shaken. His response was marked by fervour, a sense of honour, and resolve, in which we can take pride. His words are characterized by dynamism, energy and strength. These provide a message for countrymen. He has cited this media report.

Mawlana Nadwi asked council members to tour across the country on a war footing and create a massive stir by mobilizing public opinion. He advised them to carry out this

assignment with resolve and in a positive way, not by way of confrontation. It should not be counter-productive.

70. Mature Political Understanding

Mawlana Nadwi was an outstanding thinker and a selfless *dawah* activist. He studies society in depth. He never turned a blind eye to ground realities. He writes.

Browsing over events and trends cursorily and disregarding the ground realities, never appealed to me. This attitude does not befit a patriot, just, and sincere well wisher of humanity.

(*Karawan-i Zindagi*, 6, 142-143)

Mawlana Nadwi's struggle lasted until his last breath. In his survey of Indian Muslims he has realistically identified their collective problems, failings and moral deficiencies. He comments:

There is a need for arousing political consciousness among Muslims. In every country the non-Muslim majority community tries to subjugate the entire population and imposes its version of history and culture. An organized attempt is made in this regard. In such a scenario mature, discerning political consciousness and the ability to distinguish between beneficial and hostile organizations for themselves and the country are needed. The minority community should avoid being exploited by some party. They should protect their identity, honour and religious freedom. Otherwise they cannot survive.

(*Karawan-i Zindagi*, 6, 152)

71. Conscientiousness

Mawlana Nadwi wrote a series of articles after the defeat of Arabs at the hands of Israel in 1967. He singled out the Arab nationalism as the target of his attack and pointed to its dangers and failings. That was the need of the hour His sense of honour called for it. However, it irked some persons. Out of their material gains or political interests they did not endorse his stance. Even today some persons get furious over any objection to some Arab countries. So in the battle between truth and falsehood, they

opposed Mawlana Nadwi and branded his criticism as personal vendetta. Candidly he responded:

> As a student of the holy Quran, as a Muslim taking lesson from events and tragedies and considering my lot linked with that of Arabs and Muslims, I considered it as my duty of identify the shortcomings in our community, realizing our malaise and taking our leaders to account. For, without these steps a community cannot survive.
>
> This job is, no doubt, hard and unpleasant. Criticism may evoke condemnation and reproach. However, one calling people to truth performs this surgical action as a religious duty, and a testimony in the cause of truth as a remedy prescribed by a kind, loving physician.
>
> (*Alam-i Arabi ka Alamia,* 23)

72. Concern for Democracy

Mawlana Nadwi kept urging Muslims to learn about their rights, acquire and use them. He exhorted them:

> Muslims living in a democracy must exercise their rights proudly, confidently, boldly and shrewdly. For they too, are loyal and conscientious citizens. They enjoy the same rights which the majority community has. They have an opportunity to protect their rights and status, to lead their life in accordance with their religion and to defend their Shariah and religious education against interference by others.
>
> They should therefore diligently study legislations and use their leverage in the election of legislators.
>
> Muslims should not be trapped into any difficulty owing to their negligence. Nor should they feel compelled to act on laws which are discordant with their faith. They should not reconcile to such circumstance. They should always bear in mind the following words by Syedna Amr ibn Al-Aas, the conqueror of Egypt: “You are constantly on a battle front. For your foes have set their ryes upon you.”
>
> (*Khutbat Ali Mian, 3, 64*)

73. Islam Needs Power

The entire history of Islam is tied with *dawah* and resolve. We should not forget that Islam cannot exist without power. Muslims have been assigned the task of forbidding evil and enjoining good. It calls for power for execution of the above duty. It is a command which necessitates power:

> My family background is such that we have always preferred to calling people to truth globally to worshipping privately. Syed Ahamd Shaheed was my ancestor and his associates were warriors. They attempted at the revival of Islamic Caliphate. In the past few centuries we do not know any other band so comprehensive in their outlook, far- sighted and bold as Syed's group was. I belong to the same background and believe that Islam needs power. Muslims must enjoy freedom. Allah's following proclamation is valid for all time and place: "Were Allah to give them authority on earth, they will regularly offer prayer, pay *Zakah* (charity) and command good and forbid evil." (Al-Hajj 22:41).
>
> It is worthy of note that the expressions of command are employed in the Quran for enjoining good and forbidding evil. Muslims are not requested to do so. In the Arabic language there are numerous words which are not imperative. Polite expressions abound in it. However, in the above context the Quran only issues commands. It asks Muslims to enjoining good and forbiding evil. For they are the best community. Power is required for executing these commands. Muslims should be in such a commanding position that they may declare boldly things as right and wrong. Command is inextricably linked with power. This directive is not by way of making a request. We need power to enforce what is required of us. Muslim should possess a high status and evoke such awe that they may issue commands. It is thus evident that Islam calls for power. The Quran does not ask us to request people to do this or that. It commands us to carry out our duty. So Muslims should acquire such power which may enable them to ask and forbid people. People are happy when they are praised. However, without reform they cannot follow the straight way. Accordingly the Quran obliges us to establish prayer, pay Zaikah, enjoin good and forbid evil.

(*Khutbat Ali Miyan*, 4, 282-283)

74. Social Reform: A Cornerstone

If people are able to discern between right and wrong, and lawful and unlawful, they are ready to make even the biggest sacrifice. In turn, they are receptive to accepting truth. So if every member of society acts thus, it would not be hard to enforce Shariah:

> There should be no laxity in the efforts for Islamic legislation and enforcement of Shariah. I do not approve that this mission may be deferred even momentarily. Our success depends upon the response of society. If we *dawah* activists, writers, media, TV, radio and all means of mass communication launch a vigorous campaign, raising public awareness about the lawful and unlawful, transform people by imbuing them with piety, Allah awareness, seriousness of purpose, forbearance, perseverance, self restraint, resistance to temptations of the base self, money or immorality, they can achieve much. They will easily put up with Islamic Caliphate. Once society is reformed and all social forces work together for social reform the dream of caliphate can come true. Presently the group in power manipulates media.

(*Khutbat Ali Miyan*, 4, 286-287)

75. Efforts for Allah's kingdom

Mawlana Nadwi authored the biography of his ancestor, Syed Ahmad Shaheed in two huge volumes. More inspiring is his other work, *Jab Iman ki Bad-i Bahari Chali* (Spring of Faith). In an anecdotal form it presents Syed Ahmad Shaheed's reform movement and Jihad. His presentation of Syed's *dawah* and resolve is spell binding. The chapter, "*Shuhdai Balakot ka Maqam awr Paigham*" (Status and Message of the Martyrs of Balakot) is highly relevant, emphasizing the eternal value of martyrdom, particularly in the cause of establishing Caliphate. Other missions may be valid in their own ways. However, a serious effort is to be exerted for Caliphate:

> Every martyr at Balakot left this message for us: "O my people, I wish you knew that my Lord forgave me and honoured me.

(Ya Sin 36, 26-27).” Their message for every sincere person is: “We strove for securing a piece of land where we could lead life in accordance with Allah’s will and Islamic law. We intended to present a model of Islamic life and society in order to attract people to the way of Islam. It would convince everyone of our truthfulness and glory. This place was to be ruled by Allah alone, to the exclusion of the base self, Satan, rulers and customs and traditions. Rather, the religion would be totally Allah’s. (Al-Anfal 8:39). It would a suitable place for obedience and worship to Allah, piety and goodness. Conversely, it would have no room for any wicked, immoral deed or sin. It would be in line with this Quranic assertion: “Were we to establish them in earth, they would establish prayer, pay Zakah, enjoin good and forbid evil.” (Al-Hajj 22:41) Allah ordained this good fortune for us. In the case of having this territory we attained martyrdom in battle and we thus attained proximity with Him. We are fully reconciled to His decree. So if Allah now grants us land in any part of the world, we should lead life there in consonance with Allah’s will and Islamic law. No external force or compulsion should deter us from it. However, if we fail to do so, and do not rise to the occasion which befit migrants and victims, we would be guilty of un-precedented betrayal and treachery.

(*Jab Iman ki Bad-i Bahari Chali* 29-293)

There are several Muslim countries on map yet Islam does not reign supreme there. This is blatant transgression. Mawlana Nadwi’s above message is highly relevant for these countries. In my opinion, Mujahideen in the Arab would were sincere to the cause of the supremacy of Islam. They deserve accolades. Allah would immensely reward them. For the above assertion is valid until the Last Day. Any political step in this direction, be it through democratic or any other means, is justified, provided that it is for promoting and enforcing Islam. It is pity that even in the face of this explicit message Ulema do not help and support in the desired manner those fighting for the ascendancy of Islam.

76. Advice to Madrasa Graduates

In this period of degeneration, *madrasas* too, have deviated from the role assigned to them. Those associated with them are afflicted, in varying degrees, with materialism and a life of luxury. Other sections of society already suffer from these ailments. *Madrasas* now shy away from truthfulness and providing leadership.

> In my speeches addressed to Arabic *madrasas* I explained to them the major challenges of the day and their duty. Materialism is the most formidable challenge. Conviction, vast knowledge, piety, contentment, self respect and self confidence can help overcome this challenge. These were the means through which the Ulema of yore established their mastery over people. They made even tyrants bow down to them. Today again we need the same selfless Ulema endowed with the above mentioned qualities. Owing to their absence, there has been void in our society. As a result, people have turned greedy and chaotic, including thinkers. No one can replace Ulema, the Prophet's vicegerents, who are well versed in the Quran and wisdom and have purged themselves of evil. I advise *Madrasa* graduates not to cry over the changed times. Allah's ways are eternal. One of His laws is that everything beneficial is acknowledged and respected. People look for what is beneficial. Allah has invested appeal and attract in beneficial things. If we specialize in any branch, we would be greeted by everyone.
>
> (*Karawan-i Zindagi*, 2, 265)

77. Ulema's Assignment

Mawlana Nadwi was a far sighted scholar, with a keen sense of history. He had a good idea of eth pulse of the day. This point comes out vividly from the following extract of his speech directed at Ulema and intellectuals in October 1982. He had a clear perception about the traditional Indian society, with its caste and class divisions. His analysis is realistic and truthful. It is a pity that even today we have been committing the same mistakes against which this great thinker had warned us. His critique is thought provoking, truthful and assails the prevailing system.

It is the duty of Ulema to apprise Muslims of ground realities, conditions in the country, changing times and challenges of the day. They should ensure that Muslims are not cut off the mainstream. Once this happens and Muslims lead a fanciful life, they would not respond even to the call of Islam. They would be unable to perform *dawah* or reform themselves. Worse, it would be then hard for Muslims to survive in this country. We learn from history that if Ulema did only their routine work, did not instruct Muslims in ground realities, and did not transform them into good citizens, a useful component of society and infused the ability to provide leadership, they would be rejected by the broader community as something superfluous or unpleasant. Muslims would not have any place in the country if they do not create a niche for themselves.

Today Indian Muslims need sagacious and pragmatic religious leadership. Even if Ulema make all Muslim offer regularly *tahajjud* (extra prayer in the small hours of eth night) and make them completely pious but if these Muslims are not connected with their country, they would soon find it hard to perform the mandatory five prayers a day, what to say of *tahajjud* prayers Muslims must have a clear idea of the currents and cross currents in the country, moral degeneration, anarchy and hostility towards Muslims. If Ulema do not help Muslims grow as responsible, beneficial citizens of the country, there would not be any place for only the devout ones. Muslims should be seen actively toiling for saving the county. They should display excellent morals and manners. If this does not materialize, Muslims would not be able to perform worship, or other Islamic practices. Even mosques would be in jeopardy, if Muslims lead life in isolation, as outsiders. They should not turn a blind eye to ground realities in the country. If they remain ignorant of the new laws, other developments, dominant thoughts and trends of the rulings class, they would not be able to protect themselves, what to say of providing leadership which befits them as the best community.

(*Karawan-i Zindagi*, 2, 372)

78. Importance of Language and Ulema's Leadership

While speaking at a religious gathering in Bangladesh, Mawlana Nadwi emphasized the need for gaining proficiency in the Bangla language. His advice serves as a timely lesson for Ulema and Muslims, living in various parts of the world:

> I pointed to this responsibility of Ulema and thinkers in Bangladesh that they should master the Bangla language. They should not focus their attention only on learning Arabic and Urdu, deeming it to be a virtuous act. They should excel also in Bangla. If this is not done, they would not be able to provide leadership in both language and literature and Ulema cannot do justice to their status. Rather, this void will be filled by liberal, progressive or anti-Islam elements. I underscored the dangers arising out of this situation. I mentioned in this context in particular the example of Ulema in India who maintained their close links with modern language and literature. They kept pace with the body of knowledge, literature and culture. In the past the four outstanding figures of Urdu literature were of madrasa background.
>
> (*Karawan-i Zindagi*, 3, 59)

79. Self Sufficiency In Academic and Literary Domains

It is an evident truth that a community that relies on others cannot gain self-sufficiency. Mawlana Nadwi was very keen on the ascendancy of Islam in every domain. He wanted Muslims to grow self reliant. Accordingly he asked them to draw upon all means for achieving this goal. Being a thinker he recognized the importance of ways and means. He was a spiritual master as well and hence be exhorted Muslims to repose trust in Allah. Here is a passage from his talk with intellectuals:

> This Muslim country should enjoy independence and self sufficiency in the domains of academia, literature and thought. It should not be dependent upon any external agency in scholarship, literature, poetry and writing style. Being overwhelmed by outsiders in the fields of literature and poetry and suffering from inferiority complex on this count or importing literature are pernicious practices. This might lead to

> the mental enslavement or apostasy of future generation. You should produce indigenous writers and poets and take as role model those Muslim literary figures who achieved success while adhering to Islam. In so doing, you would provide the right orientation to literature. The instances in point are your own poet, Qazi Nazrul Islam, and Allama Iqbal of the Muslim world.
>
> I recounted to them the anecdote regarding Tatars who had gained victory over the entire Muslim world. They had assumed political leadership. Yet they did not possess their own literature, culture, governance model or law for ruling over the civilized world. They drew upon Muslim intellectuals and scholars in all these domains and sought their help. This dependence gradually persuaded them of the superiority of Islam and they entered its fold.
>
> Let me warn you that a community would remain vulnerable and cannot be fully independent if it is dependent upon others in academic, literary and cultural matters. It would borrow ideals and values and may eventually embrace their faith as well.
>
> (*Karawan-i Zindagi*, 3, 61-62)

80. Classical Authorities Should Not Be Excessively Extolled

Mawlana Nadwi often dwelt upon the theme of the responsibilities of Ulema. Boldly he identified the failings of the present day Ulema, which are regrettably common. Ulema of the Indo-Pak subcontinent suffer from shortcomings. As a result, any transformation brought about by them seems as a distant dream. One weakness is their excessive veneration for classical authorities. We do not see any complete Islamic system in practice anywhere, which is based on *Sirah*. Whatever traces of Islamism exist, these may be traced to the influence of *Sirah.*

> There is confusion at both doctrinal and political levels. Moreover, Ulema have nominal contact with masses. They lack the piety and contentment of our pious ancestors. This weakness is not special to only our country, it is fairly common

> in other Muslim countries as well. We should emulate our righteous ancestors of fairly recent times.
>
> Linguistics and cultural prejudices are extremely harmful for the country. Ulema should strive to eliminate these altogether. Excessive veneration for ancestors and classical authorities are equally bad. It is pointless to talk about these all the times that our ancestors were so distinguished. History alone cannot take the community or *dawah* forward. Action is needed for success.
>
> (*Karawan-i Zindagi*, 3, 73)

81. Objective of Islamic Madrasas

Madrasas should be movement oriented. We should rest content with recounting only our illustrious history. Today even inaction is glorified as patience and reconciliation to Allah's will. Madrasa authorities appear contented with their nominal success and justify their existence. Mawlana Nadwi was opposed to all this. His disapproval of these practices is to the fore in the following passage:

> I pressed home the truth that glorious history alone is not sufficient for success. Talking of the past glory actually depresses audience.
>
> (*Karawan-i Zindagi*, 3, 177)

82. Importance of Linguistic Skills

In our circles, we do not value the importance of articulation. Rather, we tend to be critical of orators. At the Rabita Adab-i Islami Seminar, Bhopal, Mawlana Nadwi stated:

> This misperception must be removed that *dawah* activists need not master linguistic and presentation skills. Those who dismiss these skills as something professional should better consider the bright example of such dexterous presenters as Hasan Basri, Syedna Abd Al-Qadir Jeelani, Shaykh Mujaddid Sirhindi and Shaykh Sharafuddin Maneri etc.
>
> (*Karawan-i Zindagi*, 5, 54)

83. Unraveling A Truth

> It is a quirk of irony that the selection which should have been most pragmatic, generous and balanced betrays bigotry and meanness. They have restricted themselves to their shells. They should have displayed the breadth of vision and perfection. However, they are concerned with only a limited vocabulary. In the words of Iqbal, without attaining perfection, nothing works.
>
> (*Karawan-i Zindagi*, 5, 54)

84. Affirmative Action Is Needed

Presently there has been a tendency for refuting and rejecting others. No good can be expected out of it. Moreover, in every there are such vocal persons who are bent upon discrediting their opponents. They do not affirm any point without dismissing others. On the authority of Ibn Tayimiyya, Mawlana Nadwi made this point at a meeting at Jamia Slafia, Benaras:

> Shaykh Al-Islam has made a valuable point. It can be appreciated best by scholastics and psychologists. The Greek philosophy is heavily inclined towards negation. They refute a wide variety of notions and attributes. However, they affirm little. This is their stance regarding the divine being and attributes. They keep on cataloguing that so and so cannot be the creator of the universe. However, they shed almost no light on who and how he is. Life depends on affirmation, not negation. In the divine Scriptures, negation is in passing while affirmation is extensive. The Quran frequently projects His names and attributes and asks us to invoke Him with reference to these.
>
> (*Karawan-i Zindagi*, 5, 56)

85. The Quranic Critique

At the annual meeting of the Islamic Centre, London, Mawlana Nadwi commended his speech, reciting this Quranic verse:

> "O Believers, if you do not do so, there will be much mischief and disorder in the world." (Al-Anfal 8:73)

> It you present a new model while living here, which is distinct from the prevalent life style, selfishness, worship of money and unbridled freedom, people would be drawn towards the study of Islam. They would ask you about the Book, the source of your different life style and your distinctions.
>
> (*Karawan-i Zindagi*, 5, 85-86)

86. A Radical Statement

Abu Bakr Siddiq's statement kept Mawlana Nadwi restless. It motivated him to reform the Muslim community in a variety of ways. In a speech he expressed his experience:

> As a seasoned traveller and a student of history let me tell you that, leaving aside statements, by Prophets, there is a historic, radical and trend setting sentence which set a new course of action and provoked thought. It has inspired thousands of reformers, thinkers, philosophers and great men. Even any man of letters has not influenced so many persons. Siddiq Akbar (RA) once exclaimed: "Can there be any alteration in the religion of Islam while I am alive? In terms of belief system, intellect and action it proved historic in the annals of Islam. It expresses the innermost feeling and leaves an imprint on the heart. Allah had brought Siddiq Akbar (RA) into being for the defence and protection of Islam. Had he not acted with resolve and consistency, Islam could be in jeopardy. Some people had refused to pay Zakah and had thus assailed one component of Islam. Gradually other articles of Islam could be denied. We know from the history of other religion that once the floodgate of tampering opens, it knows no end. His weighty statement occupies a special place, superior to all poetical collections and literary works.
>
> (*Karawan-i Zindagi*, 5, 205)

For Mawlana Nadwi, past had its bearings on present. Against the background of Abu Bakr's resolute statement he analyses the present scenario, exposes conspiracies, as he points out:

> I pressed home the grim reality that plans have been drawn against crushing Muslim identity, belief system and norms. Attempts are being made to change the script of the Urdu

> language. Uniform Civil code is likely to be implemented. On reading works by RSS leaders and Bal Thakerey of Shiv Sena, one notes the conspiracies which are being orchestrated. With much shrewdness, research and legal acumen a plan is being charted out how to divest future Muslim generations of their language and dress code. We should emulate Abu Bakr Siddiq's resolve in protecting our identity. We should be prepared for the loss of our lives and property in the cause of defending our faith. We may skip food but we should never miss prayer we should focus on the religious ambience in our homes. We should recount to our children an inspiring account of Prophets and Companions and instill into them the courage and determination to adhere to their faith and to risk everything for their religion. They should take pride in their religion, Islam and shun aping other. They should be proficient in reciting the Quran and in reading and writing Urdu. They should be well-versed in Sirah, Companions' accomplishments and their Islamic legacy.
>
> (*Karawan-i Zindagi*, 5, 206)

87. Objectives of Ulema and Madrasa Authorities

Mawlana Nadwi was a globe trotter and had surveyed each country extensively. He critically examined the centres of Western civilization from close quarters. His analysis permeated with the fruits of his study and experience is realistic, based on facts. Today we can vouch for its veracity. We cannot cover each and every point. The West has cunningly imposed its educational system on Muslims. This made them suffer from inferiority complex about their own beings, abilities and religion. He comments on their predicament thus:

> The biggest dent which this enemy has caused to the Muslim world, which affects *dawah*, is that it has induced inferiority complex into the educated Muslims. It has targeted mostly the ruling class. Generally speaking, the educated class takes over the reign of power. It should be complimented for its accuracy in selecting the intellectuals as the target. For they exercise influence over politics, governance and minds of people. Other influential classes are journalists, the educated persons and

university scholars who may share power. They provide intellectual leadership as well. So they are vulnerable in a bid to weaken the Muslim world and for the enemy for gaining their control. This strategy renders Muslims as ineffective and forces them to ally with the West, rather than thwart its moves. This is how the West wins over these Muslims as their servile agents. Muslims merely bow down to them. They promote Westernization. So this inferiority complex makes the educated Muslims believe that Islam has no future in this advanced age.

(*Karawan-i Zindagi*, 7, 89-90)

We witness routinely the abyss of this inferiority complex. Mawlana Nadwi Illustrates this trend:

Let me substantiate the above point. My book *Ma Dha Khasar Al-Alam bi Inhitat Al-Muslimeen* was published from Egypt. Its thrust is that the world had scaled new heights, thanks to the advancements introduced by Muslims. As they assumed leadership in the domains of faith, morals, humanism, governance, interpersonal relations and aspirations, the entire world was benefitted. However, when Muslims were divested of power, decline set in the world. History had not been studied from this angle. No one had hardly taken up this subject. They lacked courage to do so. This book was published in 1951 and I visited Egypt in early January while I was there, a popular, leading newspaper published an article, stating: "Recently a book has come out, *Ma Dha Khasir Al-Alam bi Inhitat Al-Muslimeen*. It is beyond us why it is titled so. How can Muslims' down fall affect the world? Are Muslims so influential that their decline may harm the world? We fail to understand why the scholar, Nadwi chose this title?"

The above demonstrates the extent of inferiority complex. Educated Muslims assume that Muslims are mere currency in academic circles. Muslims are supposed to be an actor in this cultural and political drama. They are obliged to play obediently their role. They cannot be a factor in the affairs of the world. It is impossible for them to play any effective part.

(*Karawan-i Zindagi*, 7, 93-94)

There is a greater need now, than in Mawlana Nadwi's day, to combat this inferiority complex. For this malaise has aggravated in time. If effective remedial measures are not taken, there would be more serious consequence in future. We have been already witnessing its repercussions. Mawlana Nadwi's advice is highly relevant. This task is not special to Nadwatul Ulema. The entire Muslim world has to take this important, useful step. This campaign should aim at freeing the educated Muslims from inferiority complex which has deep roots into them. Mawlana Nadwi maintains the view:

> We need not be complacent and be happy that mosques are not being demolished. As to the Babri mosque, it was a different issue. *Madrasas* have been performing as usual. Idd prayer is offered without any restriction. Muslims proceed for Hajj. We should not be happy with only this. Do we have any opportunity to legislate a law? Can we present a new way of life? Can we give any suggestion for reform? No, we do not have any such avenue. This is what we must change.
>
> The crying need of the hour is that educated Muslims should overcome their inferiority complex. We should expose Western culture and explain to people its true face. It consists only in gratifying the base self, seeking name and fame. It is too shallow. For this we have to prepare ourselves, carry out thorough studies, including the study of Muhammad Asad's *Islam at the Crossroads* Mawlana Syed Abul Ala Mawdudi's books and articles which he had authored in the early phase of his career. You should also consult the books brought out by Majlish Tahqeeqat wa Nashriyat-i Islam. First, you should purge your mind of the influence of the latest Western culture, its hegemony and do not be bogged down by it. Then you should hone your abilities so much that you may influence educated Muslims. You should be able to convince and satisfy them. They should be persuaded that the fall of the West is imminent, as it heads towards its nemesis. At times, Greek, Egyptian and Roman civilizations flourished. All of them had their decline and fall. The West is destined for the same. It is an enormous task. Students in this field should focus on obliterating their inferiority complex. In an academic, logical

way they should eliminate the sanctity and ascendancy of Westernization. Without this, educated Muslim cannot return to Islam. Nor would they strive for its success.

(*Karawan-i Zindagi*, 7, 99-100)

88. Mastering Text Books Alone Not Sufficient

Presently, little time is devoted to students for instilling into them the sense of mission. Their performance is low in the domains of Islamic preaching and *dawah* and academic pursuits. They lack leadership qualities. It is an open secret. They must be alive to their mission. Mawlana Nadwi proposes a blue print for the future while pressing home the above truth.

> Islamic religious institutions is should not rest content with teaching textbooks and learning some juristic rulings. We do not intend to discredit them. Rather, we respect this stream of education. I am actively associated with it. However, this is far from satisfactory. Some of the challenges of the day are: grasping the present day mischiefs and countering these in a strong, cogent way with effective presentation skills. Our students and teachers should be thoroughly grounded in English and other foreign language. They should draw upon sources and produce such literature which may influence educated Muslims. The study of our students and faculty should be vast, all inclusive and up to date. Nadwi had set up a strong front against Arab nationalism and secularism. Its graduates dealt a severe blow against these menaces and this truth was widely acclaimed in the Arab world.

(*Karawan-i Zindagi*, 6, 265)

89. Criteria for Praise and Condemnation

Mawlana Nadwi was concerned about the criteria Muslims followed for praise and condemnation. However, in his time, degeneration had not fully set in. Now even in religious scholars the same criteria are employed which were once special to materialists and politicians: personality cult, glorification of one's family, nepotism and materialistic standard. No one cares about the loss and profit to Islam. Nor is the community interest of

concern to anyone. Everyone is focused only on his own gain. Its terrible consequences have been damaging us by the day. People have no idea of sound criteria. Mawlana Nadwi's following observations allude to the role of the community leaders regarding a highly sensitive issue.

> I have been in anguish to note that even in purely religious circles the criterion of praise and condemnation has nothing to do with the loss or gain to Islam and Muslims. The only outwards forms of praise and condemnation are: patently worldly attainments, materialistic gains, political propaganda, acclaim by journalists and politicians, funeral processions and other nominal forms. I have noted with deep regret that the most important feature of fervor and religious honour is now marginalized. This is an irreparable loss. Impelled by these feelings I have published a collection of my articles and speeches. I know its publication may hurt some. However, I consider its appearance as timely, deeming it as the performance of an important religious duty and a privilege for myself.
>
> (*Alam-i Arabi ka Almia,* 23-24)

90. Shallow Minded Ulema

Mawlana Nadwi was a thinker of high stature. He made his point articulately. The following extract has its own specific context. However, it has assumed greater meaning today in that it represents an evident reality. It reference is to the political aspirants who have no regard for the interests of the Muslim community. They are concerned, in the least, with the future of the community. They are unable to analyse the situation in any degree. In the words of Mawlana Nadwi, their political ambitions result in the loss of the Muslim community.

Some highly unpleasant incidents were recently witnessed in the wake of the recent tragedy in the Arab world owing to the shallow mindedness and materialism on the part of some. These myopic persons refused to acknowledge truth. Mawlana Nadwi's comment is incisive:

> The political ambitions of many Ulema in our country have been akin to those of the Ulema of the late Ottoman period. They are unable to take into their stride, thought, analytical study and alignment with ground realities. As a result, they learn very late about important, radical developments. They awaken only when the fruits of others thought dominate the scene. Exactly the same had happed in the Ottoman revolution. For long our Ulema, and some of them even now project Kemal Ataturk as a hero of Islam.**(10)** They learnt about his Westernization plan when he had almost finalized his plan. It was then feared that he would snap the ties of Turkey with the Muslim world, and even with his own Ottoman legacy.
>
> (*Alam-i Arabi ka Almiya*)

91. Definition and Importance of Madrasa

In Mawlana Nadwi's opinion madrasa is a very strong, stable institution, with a robust link with life. So its relation with society should be reinforced and its standard be raised. He held madrasa in esteem:

> It is degrading for a madrasa to be taken as a relic. I deem it as disrespectful. For me, it is a strong, living, dynamic and energetic entity. For it stems from both the Prophet's teachings and life. Since it draws upon Prophetic teachings and disseminates the same message in society, it is of vital importance. If it stops functioning, life would come to a standstill. We would not be then able to gain access to the Prophet's message. There would be no guidance left for humanity. For we cannot turn away from the Prophet's life-giving directive. No institution is more active than it. For life is inundated with numerous problems changes, need, pitfalls, lapse, guile, treachery, aspirations and wishes. As madrasa promises to guide life, it cannot afford any complacency or laziness.
>
> (*Pa Ja Suragh-i Zindagi,* 90-91)

92. Madrasa and Inferiority Complex

In his speech of 1954 Mawlana Nadwi has regretted the depressing atmosphere in *madrasas*. He complains strongly about

their decline. Earlier, Iqbal too, had rued the same. Mawlana Nadwi's critique is realistic. However, it is a pity that the situation has now turned more critical. Perhaps we are not ready to diagnose the malaise that engenders inferiority complex. Mawlana Nadwi has taken up this issue at length. Either we do not take seriously the results of diagnosis. Or we lack courage to take corrective steps. Anyway, we can longer brush the issue under carpet. It is high time for initiative, reflection and rectification so that there is improvement. *Madrasas* should prove their mettle and resume that leadership of the world. Far from conformity, they should dictate terms:

> At a time, *madrasas* were the power house of progress. They produced trend setting graduates. Today these are smitten with depression, despondency and inferiority complex. Today there has been, no doubt, a steep increase in their number, textbooks, library acquisitions and stipends. However, they appear enervated. A sensitive person is appalled to note their stagnation. These should renew their tie with the Quran, the life giving message for all time and place.
>
> Today we feel all the more cautious about *madrasas*. For they are under constant threat.
>
> (*Pa Ja Suragh-i Zindagi,* 96-97)

93. Curriculum

There has been a discussion for a long time on the curriculum of madrasas. Mawlana Nadwi has raised this issue, at places, in his writings, suggesting that additions, deletions and revisions are tenable. This exercise is essential also for training the new religious leadership and for reinforcing *dawah*. We have to think all the time how to respond to the challenges of the day, how to master vernacular languages, how to train such persons who may effectively serve the cause of Islam. Islam needs competent persons in all fields. However, the present educational system has given rise to producing specialists in various fields. Some are engrossed in this world whereas others have little knowledge of

the working of the world. They are confined to their solitude. They do certain tasks, thinking that they have served well the cause of Islam. They, in the words of Iqbal, equate permission for prostration with the Islamic concept of freedom. For them, the issue of madrasa curriculum is an Islamic cause. Mawlana Nadwi comments:

> The madrasa curriculum testifies that Ulema never hesitated in accepting any useful branch of learning. This curriculum is reflective of the age- wise evolution of various trends and intellectual traditions. In every era it has been subject to additions and revision. Only in the last one hundred years there has been little revision, though this period coincided with major changes in political and religious changes and hence it called for valid, necessary revision:
>
> Vast preparations and varied talents are required for preaching Islam and its teachings and their interpretation. Being wedded to Islam you should strive for establishing the supremacy of Islam. You should be well equipped for meeting the challenges of life. If an army training centre and its trainees are engaged in a debate on new and old weaponry and fighting strategy, it is something inapt, rather hazardous. For a soldier, any weapon is neither old nor new. He considers only its effectiveness in the battle ground and devises the best fighting strategy. He is not committed to any particular weapon or strategy.

This truth was at work in every *madrasa*. However, regrettably today the scholarly tradition in *madrasas* has turned too weak. They have no time or inclination for reflection and for grasping the challenges of the day. There is only rote learning there. Mawlana Nadwi eloquently cautioned against this decline:

> You should be aware of the latest issues. However, superficial knowledge is worse than ignorance. Presently some movements and systems are mentioned. Yet they have little knowledge. They have no idea of critical thinking and serious research. Their level of awareness is pitiably low. The need of the hour is that students should study under the supervision of experts and scholars. They should be persuaded firmly of the superiority of

> Islam. It is a herculean task yet it is essential. This should be properly organized in *madrasas*.
>
> (*Pa Ja Suragh-i Zindagi,* 112-113)

94. Need For A New Leadership

Presently we are without something which we need most: trustworthy religious leadership which may alert us to the dangers confronting the Muslim community and country. It should be able to resolve problems. In the past *madrasas* provided leadership. We look forward to the same again. While addressing Madrasa graduates Mawlana Nadwi advised:

> I felicitate you on your graduation. In future you would turn out to be scholars, teachers, authors and public speakers and orators. I have performed all these roles in my own modest way. However, today we need something beyond this. We require such spirited persons who may provide a new intellectual orientation, a renewed trust in faith and a new spiritual and moral power. If we fail to do so, the prospects of Indian Muslims would be at risk. We have been losing ground fast in our own country. The grim situation is akin to the one described in the Quran in its inimitable style: "Do they not see that Allah has been gradually advancing in the land under their control by its borders?" (Al-Raad 13:41) "The earth despite being vast seemed narrow to them. Their own lives became a burden to them." (Al-Tawbah 9:118).
>
> Today we have been establishing religious and educational centres on a shaky ground. It is not some level ground. Rather, it is a sand dune, vulnerable to storm. We have been losing our place every moment.
>
> (*Pa Ja Suragh-i Zindagi,* 148-149)

95. A Historical Truth

Today most of the movements and institutions are afflicted with stagnation. It appears that despite their sold base they are subject to fatigue. They are content only with taking pride in their past glory. This would not help them survive. Mawlana Nadwi took a jibe at their attitude in the light of Quranic teachings.

> An institution cannot run merely on the basis that it had been established 100 or 200 years ago and had done some useful work. On the basis of its glorious history no institution, movement, school of philosophy or system can sustain itself. If you cite the illustrious history for seeking favours, people would not pay you any heed.
>
> (*Pa Ja Suragh-i Zindagi,* 159)

96. Usefulness Essential To Survival

There has been a steep increase in the number of *madrasa* in the subcontinent. However, it is a reality that not only outsiders but even sincere well wishers have been asking questions about their mushrooming and performance. There is some problem somewhere. Actually their usefulness is not evident. As a result, people have been raising concern about their existence and utility.

These *madrasas* appear to be ignorant of the needs of the day and fail to serve needs and hence are unable to fulfill their objectives. The law of nature is that only that which is useful survives. Boldly Mawlana Nadwi affirmed:

> If our *madrasas* wish to survive, create a niche for themselves and justify their existence, they should prove their usefulness. They should demonstrate that life cannot go on without them.
>
> (*Pa Ja Suragh-i Zindagi,* 161)

97. Establishment of Maktabs

About two years ago in the Shawwal issue of my magazine editorial I had pointed out the mushrooming of *madrasas* along with hostels while there is hardly any need for such large scale *madrasas* in every nook and corner of the country. *Maktabs* are needed everywhere. Mawlana Nadwi makes a more profound point and explains it thus:

> There is a need for establishing Islamic *maktabs*. I regret to say that I do not see much point in the relevance of Arabic *madrasas* everywhere. There is hardly any justification for the study of Bukhari's collection of Hadith in every village. *Maktabs* are more useful. For these impart the essentials of faith

to Muslims, promote. Urdu, introduce theology, instruct in the lawful and unlawful and help Muslims distinguish between unbelief and faith, and between monotheism and polytheism. Our country has been changing rapidly while we sit idly. Nationalization is in full swing. Universities are under state control. Muslim University is under attack. Tomorrow it could be the turn of *madrasas*. So there is a pressing need for having a network of *madrasas*. Mosques should serve as the hub in the lives of Muslims. Mosques are least likely to be affected by transformation. So you should set up centres at a place where these are not to be likely affected soon. Rather, it should take ages to bring about a change there, for there would be massive resistance against it.

(*Pa Ja Suragh-i Zindagi,* 173-174)

98. Clear Message In A Select Gathering

As a *dawah* activist, Mawlana Nadwi's mind was full of the Quran, Islamic fervor and self respect. Nothing could deter him from speaking truth at any place. He was a thinker and was naturally keen on transmitting his ideas to others. He resorted to many modes of expression for this. One may differ with his views at every platform. At the 85th anniversary of Nadwatul Ulema in Lucknow, India, many Arab ministers, nobles, diplomats, Ulema and public figures were present. In his Presidential address Mawlana Nadwi vividly projected the crisis in Arab countries and urged them to return to Islam. At the same time, he reminded Indian Muslims of their role and responsibilities, especially with regard to their identity. This topic was very dear to his heart. His address clearly indicates that he does not have any motive, disregards every reproach, is absolutely keen on speaking truth and committed to the welfare of eth Muslim community. In the august gathering of anniversary celebrations he affirmed:

By Allah's grace Indian Muslims are well-versed, to a large extent, in Islam. They draw upon the basic Islamic sources- the Quran and Sunnah, illustrious examples of early Muslims and their sacrifices, ambitious and resolve. Indian Muslims are wedded unflinchingly to Islam. They are not dependent upon

> any Muslim or Arab country. Nor do they blindly follow any of them. Their loyalty to Islam is not contingent upon any other factors. While reposing trust in Allah they have resolved to adhere to Islam and its teachings. If any community, Arab or non-Arab turns away from Islam or if Arab or other countries make a return to their pre-Islamic past and take pride in their ancient culture and philosophy, Indian Muslims remain committed to Islam and Shariah. They would not make any compromise regarding Islamic principles and way of life.
>
> We know it well that we would have to pay a heavy price for our principled stand and loyalty. We would lose many such opportunities on which opportunists thrive. However, it is our conviction that if our Lord is pleased with us and we sincerely follow Islamic principles, we would not miss anything. For we believe that the entire universe is subservient to Allah. Without His command nothing happens. We are delighted and content with our faith.
>
> (*Karawan-i Zindagi*, 2, 188)

99. Altruism

Generally speaking, we are driven by some motives, even if these are not always evil ones. However, Mawlana Nadwi saw through things as he had transcended all worldly interests and motives. Whenever an opportunity arose, he spoke truth, without consideration for anything. He vented his innermost feelings. While referring to his speeches delivered by him in Pakistan he makes it plain:

> Leading public figures, intellectual, educationists, Ulema, journalists and social welfare activists attended my programmes in large numbers. I presented before them the essence of my study of Muslim history, life experience, my limited world view and my sincere advice. In so doing, I did not have any political motive. Nor did I care about their response. For in this stage I do not look forward to any praise.

100. Impact of Selflessness

On several occasions Mawlana Nadwi met heads of state, Prime Minsters and political leaders in one-to-one session. A selfless person's word carries great weight. He should not have any hidden agenda. It was one of his traits that he never pursued his own personal agenda in his public life. His words matched with his deeds and his actions were effective. Today this quality is badly missing. As a result, our conferences, protests and campaigns do not have the desired effect. For we have our hidden agenda— personal, sectarian or organizational, behind our efforts. When Mawlana Nadwi met the Prime Minister in connection with the Shah Bano case, he affirmed that selflessness and sincerity lend weight to one's stance:

> My only assets were trust in Allah and supplications and turning to Him. Praise be to Allah I did not have any personal or political motive behind this meeting. Nor was I after any position or gain. I noted the impact of this approach in all of my meetings.
>
> (*Karawan-i Zindagi*, 3, 132)

101. Mawlana Nadwi's *Dawah* Strategy

In 1961 the mantle of Nadwatul Ulema fell on Mawlana Nadwi shoulders. Nadwa's financial condition then was miserable. A trip to Kuwait was organized for the same objective. However, Mawlana Nadwi made it plain to the organizers of the trip that he would not visit or appeal to anyone for this purpose. They were free to make their efforts. They agreed on his conditions.

While addressing a gathering in Kuwait he commented so eloquently on a stable, sound society that some listeners cried. One of them even fainted. He remarked:

> If the unbelieving Quraysh were to see Muslims' present condition, they would express displeasure. They would contend that they had no idea that Muslims would grow so much worldly minded. For Muslims had fought against Quraysh on the basis of a particular ideology, the doctrine of the One True God, and a new way of life and conduct. Were Muslims after only material goods, they had already offered the same to them.

(*Karawan-i Zindagi*, 1, 470)

As a *dawah* ideology and with the discernment of a Believer, Mawlana Nadwi perceived dangers and warned us against the same. Today some persons may misconstrue his approach. However, he always insisted on the Arabian peninsula to maintain its features which existed in the Prophet's day. Prophet Muhammad (peace be upon him) had urged that the same conditions should prevail. During this visit he wrote a letter to the ruler of Kuwait, Abd Allah Al-Salim Al-Sabah, reminding him of the Hadith that any religion other than Islam cannot exist in Arabia. We wish that the rulers would have acted on the same. He informs:

> During this trip to Kuwait one day I broadcast my speech on Kuwait radio. I referred to the sudden prosperity of this country in arid conditions like the blooming of a flower in a desert. Kuwait could play a meaningful role in this new scenario. It can benefit humanity and this depends upon its conduct. It may create a niche for itself while maintaining its self respect and identity. I presented a letter to the ruler of Kuwait, Shaykh Abd Allah Al-Salim Al-Sabah. It suggested to him ways and means for the progress, unity and leadership of Arabs and solutions to the problems faced by them. It warned against the dire consequences of the construction of the places of worship for non-Muslims. This construction activity was in full swing in Kuwait and Gulf states. It runs contrary to the Prophet's advice: "Other religions cannot be allowed to co-exist in the Arabian peninsula."
>
> (*Karawan-i Zindagi*, 1, 470)

102. The Issue of Foreign Aid

In 1990 Rabita Alam Al-Islam conference the issue of foreign aid cropped up. The then conditions in the Gulf had called for seeking help from non-Muslims in the absence of any alternative. Mawlana Nadwi opines:

> The Conference agreed that in an emergency when no alternative is available and there is a serious danger of

> aggression and irreparable loss, seeking help from non-Muslims is permissible as a temporary measure.
>
> (*Karawan-i Zindagi*, 4, 299)

It is a nonetheless a great pity that Ulema granted this permission to Saudi Arabia in view of a grave threat faced by it. Actually USA had persuaded the Gulf rulers that Saddam is the biggest treat to them. However, its real aim was to have a military base in Hijaz. It was totally successful in achieving this objective Ulema had granted interim permission, as Mawlana Nadwi records it. Saudi government had given the same assurance. However, the exact opposite happened. Saudis led a life of luxury and refused to defend themselves. Ultimately, a US military base came up in the heart of the blessed Hijaz and the Arabian peninsula and it exists to this day. Today it is common knowledge that this step had little to do with the defence of the Arabian peninsula; it was meant for protecting the family rule. At that time it was a hidden agenda item. It has now come out in the public domain. The Saudi policy and actions bear it out. At that time some persons had bitterly opposed this move. They held the view: "Saddam is no doubt a threat to the Arab world. However, it is a greater risk to accept US aid against him. Muslim countries should pool their resources and eliminate this threat." However, the hidden agenda was executed. Had Mawlana Nadwi been alive today, he would have been a very sad person. Some persons close to him inform that in his later years in view of the cheating and betrayal by Saudis and the presence of US forces in Hijaz, Mawlana Nadwi used to say: "Had I not the wish to visit the holy towns, I would not have travelled to Hijaz."**(11)** How his expectation was belied by the Saudi government comes out in this statement:

> Everyone agrees that Saudi government had promised solemnly that once the threat is over, the Allied forces would not stay on the Saudi soil even for a day. USA had declared the same time and again.
>
> (*Karawan-i Zindagi*, 4, 300)

103. Functions and Traits of *Dawah* Activist

Mawlana Nadwi's following extract brings into sharper light the functions, strategy and role of *Dawah* activist. His letter is addressed to King Fahad:

> A *dawah* activist should be altruistic, sincere and concerned person. He is keen on speaking thruth, Muslims' welfare and reforming all around him in the light of the teachings of Islam, the Quran and Sunnah. He stands for truth and justice for the sake of Allah. He is bound only by Allah's commands. He does not focus his attention on any particular personality, society or country as part of his criticism. This avoids any bias or one way traffic.
>
> (*Karawan-i Zindagi*, 5, 20)

104. Mawlana Nadwi's Boldness and Selfness

In 1999 Mawlana Nadwi was bestowed with the world Islamic scholar award. He tried his best to avoid going there but eventually he visited Dubai. He instantly distributed the award money among various religious organization. His note of thanks at this ceremony is full of lessons and truth:

> Arabs have been blessed with wealth, bounties, good fortune, position of guiding everyone owing to their association with the unlettered Arab Prophet, the seal of Messengers of Allah and leader of all Prophets, Prophet Muhammad (peace be upon him). If this link is snapped, Arabs would turn rudderless. They would become worthless and useless. They must be beholden to the Prophet (peace be upon him) for all blessings. Since many Indians and Pakistanis were among audience, I recited Iqbal's Urdu couplet which is permeated with conviction and affirms Arabs' massive indebtedness to Prophet Muhammad (peace be upon him).
>
> While speaking at Ghareer mosque Mawlana Nadwi cited the Hadith which urges Muslims to expel Jews and Christians from the Arabian peninsula. He made this point frequently in his gatherings, letters and lectures. Throughout he kept warning Arabs against the repercussions of their presence in Arabia.

105. Mawlana Nadwi's Concern for Muslims and Devotion to *Dawah*

In March 1999 Mawlana Nadwi suffered from a stroke. He was bedridden owing to his serious illness. When Prime Minister, Atal Bihar Vajpayee called on him, notwithstanding his fatigue, Mawlana Nadwi plainly told him.

> While taking advantage of his visit, as a patriot and conscientious citizen I performed my duty. I told him the following strengths of our country, which were underscored also by such a visionary leader as Mahatama Ghandhi: It must be democratic, secular, not inclined towards any particular religion and non-violent. If these principles are violated, our country would land into a crisis, rendering life difficult for everyone. So these values must be respected and the threats arising from their transgression should be avoided.
>
> (*Karawan-i Zindagi*, 7, 244)

106. Sense of Responsibility

Mawlana Nadwi had an all-embracing personality. Combined in him were these traits: scholarly bent of mind, literary taste, flair for academic writing, piety, contentment, leadership of the Muslim community, close links with society and concern for the issues affecting the Muslim community. His vision of society and community is to the fore in the following extract, underscoring his conscientiousness:

> This autobiography *Karwan-i Zindagi* (Karawan of My Life) is about ground realities. It is about a living society, a civilized country, a politically Independent country. I have developed the habit of drawing conclusions thanks to my study of Islam, Scriptures, Sirah, and the Prophet's teachings.
>
> I have also been a student of world history, particularly of nations and communities. I have studied their rise and fall. As an author I do not therefore take these lightly or disregard facts. No patriot, Believer and well wisher of mankind can afford this.
>
> (*Karawan-i Zindagi*, 6, 142-143)

107. Taking Initiatives

Impelled by his insights and boldness as a Believer, Mawlana Nadwi often took initiatives. For in adverse circumstance only discernment and bravery rescue a community. A defensive or dithering attitude, proves harmful. The most serious loss in that a community given to defence is unable to even defend itself and those bent upon its exploitation take advantage of this situation. Let this be borne in mind that vibrant communities are not always mired in defence. Mawlana Nadwi kept an eye on all the developments around him and always thought of extricating the Muslims community out of its mess. Since he always took sincere steeps, he never felt shy of taking bold decisions. On one occasion he criticized a myopic decision of the government thus:

> This government order is totally unacceptable to us. We would rather withdraw our children from these institutions. But we would not reconcile to risking their faith and their association with polytheism in any degree.
>
> (*Nida-i Millat*, 20 July 1962)

As of result of this bold and timely move on Mawlana Nadwi's part, the Ministry of Education recanted its order:

> Likewise in 1997 Uttar Pradesh government enforced the mandatory recitation of *vande matram* in school and placing a wreath on the photo of "Mother India". On this occasion too, Mawlana Nadwi expressed his disapproval. He branded it as "a dangerous step which terrifies every patriot and makes him restless." (Presidential Address at Aligarh in April 1998):

While speaking to some journalists at Nadwa, he resolutely declared:

> If this order remains in force and the government does not withdraw its decisions regarding *vande matram* and placing flowers, which are un-Islamic acts, we would take out Muslim children from these institution. For us the faith in monotheism and defending our religion are more important than getting education in state schools.

(*Takbeer-i Musalsal*)

108. Islamic Fervour

Mawlana Nadwi's Islamic fervour was so intense that he was alive to the every issue confronting the Muslim community. He urged Muslims to adopt a constructive approach. Such instances of fervour are rare. He had a long time old companion, Mawlana Muhamamd Manzur Numani, who shared his worldview and cooperated with him fully in his mission. In Mawlana Numani's condolence meeting Mawlana Nadwi spoke highly of his deceased colleague. They had much in common in both word and deed. Another quality which both of them have mentioned regarding each other is worth-mentioning, as is evident from the following extract. We should supplicate to Allah for developing the same:

> Mawlana Naumani's other outstanding quality was his Islamic fervour. There is a world of difference between blind support and fervour for a cause. The former is devoid of inner feelings and sincerity. It lacks the commitment of heart and mind. Allah had bestowed fervour for Islam upon him in an ample meassure, a quality which is rarely found. Others could excel him in other facets of religiosity such as devotion to worship, offering Tahajjud prayers, night long vigil and constant remembrance of Allah. However, he stood out above others for his Islamic fervour and sense of honour. He was always deeply concerned about the happenings around him, the dangers lying ahead, the uncertain future of Muslims, especially the fate of educated Muslims.

(*Karawan-i Zindagi*, 7, 30)

109. Selflessness and Lack of Attachment to Money Matters

Mawlana Nadwi was able to take a bold stand on various issues, perhaps owing to his being a selfless person. This has been testified by many persons. He did not usually accept presents for himself, and even for Nadwa. The amount he received as awards and prizes was distributed by him among the institutions engaged

in promoting Islam. Although I have some of these bright examples, I would conclude this point by citing an extensive passage from Dr. Abdullah Abbas Nadwi's *Meer-i Karawan*. This extract illustrates best Mawlana Nadwi's above trait:

> Since the beginning Mawlana Nadwi's financial status was that of a middle class person. However, he was a highly generous host. He was never a rich person His father was a physician and he somehow supported his family with this income. His mother belonged to a landlord family, though not an affluent one.
>
> His father did not own any house in Lucknow. He stayed all along in a rented house at 37 Gwynne road, Lucknow. After his demise, his eldest son, Mawlana Hakeem Dr. Abdul Ali and his whole family, including Mawlana Nadwi lived in the same house. Adjacent to it was a mosque. Dr. Abdul Ali's clinic was in the same house. He too, did not construct any house of his own. Rather, he never thought of it. For 65 years this family lived in the same house. Although it was a small house, Allah had blessed it. Mawlana Hussain Ahmad Madani stayed there several times. Other distinguished Ulema frequented it Mawlana Ashraf Ali Thanwi also visited it. Mawlana Nadwi's associates, including me, did not know that this was a rented house, not owned by him. When the owner of the house requested that it be evicted, Mawlana Nadwi instantly asked his family to do so. Any other tenant who had lived in that house for 65 years would not have vacated it so easily. He would have moved to court or demanded hefty compensation. Mawlana Nadwi needed money like any of us. In volume 1 of his autobiography, *Karawan-i Zindagi,* he has pointed to his poor financial condition.
>
> Given this, it was not wise to refuse gifts or distribute awards money. Mawlana Nadwi's affluent acquaintances would have gladly extended him every possible financial help. However, his conduct was exemplary in money matters, as is evident from the following instance which I have myself witnessed.
>
> In Muharram 1370H Mawlana Nadwi was staying in Hijaz. Mawlana Raipuri had returned to India after having performed Hajj. Mawlana Nadwi and his associates were not staying at any hotel or palace. Rather, they were at a commoners' inn.

They took only one meal a day. Bread was bought from market and all of them together ate. Mawlwi Muhamamd Tahir Nadwi Mazahiri, who is now a top official in Nadwa, used to cook meat or vegetable. Someone shopped grocery while another washed dishes. Leading public figures hardly visited this inn. As Mawlana Nadwi was staying there, many dignitaries visited even that ordinary place. Among the distinguished visitors were: Imam Haram Shaykh Abd Al-Razzaq Hamza, Ustadh Ahmad Abd Al-Ghafur Ata, Shaykh Abd Al-Quddus Ansari, Editor, *Al-Nahl*, Syed Ali Hasan Fadaq, Advisor Finance, and other luminaries. One day Shaykh Umar ibn Hasan joined us at breakfast. At that time he enjoyed the status which Shaykh bin Baz holds now. He was the maternal uncle of King Faisal and a member of Aal Shaykh family. He was the chief of the Department of enjoining Good and Forbidding Evil. His visit to our inn was like the visit of a governor to a hut. He had read Mawlana Nadwi's several tracts and books in Arabic. By then *Ma Dha Khasir* had not been published. One day he asked me to meet him in the holy mosque. When I accordingly appeared before him, he gave me a bag, fully of gold coins and directed me to hand it over to Mawlana Nadwi. By then currency notes had not been introduced. Only silver riyals were in circulation. 40 riyals were equivalent to one gold coin. I had seen a bag full of gold coin for the first time in my life. With great delight I took it to the inn and presented it to Mawlana Nadwi. After about one hour, he wrote a letter along with that returned bag and asked me to give it to Shaykh. In his letter he respectfully thanked him, stating that he had accepted his gift by taking out one coin for his personal use. "I am returning the rest of the amount." After Asr I went to Shaykh. The hall was full and everyone was having tea. I greeted him and gave him the coin bag. He first read the letter and then recited it aloud. Someone exclaimed: "The followers of the earlier masters are found in every era." Another one remarked: "Good had always been there in Prophet Muhammad's community." For long they kept commenting on this incident. I can confidently add that Mawlana Nadwi's gracious gesture enhanced the prestige of Indian Ulema. Those present realized that everyone is not alike. I thought that the matter would be over. After a long time, Shaykh's nephew, Shaykh Hasan ibn Abd Allah Aal-i Shaykh,

who later rose to be Education and then Higher Education minister, met me in Beirut at the house of Ustadh Abd Allah Al-Ghaneem. He enquired after Mawlana Nadwi's well being and recounted the above incident to Shaykh Al-Ghaneem.

Another incident is related to the present by Ameer Al-Kabeer, the king's uncle. He invited Mawlana Nadwi and his associates to dinner. When we were about to return after dinner and tea, he gestured Maulwi Dr. Syed Rizwan Ali Nadwi, presently settled in Karanchi, to stop. Ameer gave him a big of 500 silver riyals for Mawlana Nadwi. This present was also returned. Since I was not then present, I do not know any details. Hakeem Muhamamd Naeem, the incharge of Urdu service, Saudi radio had invited me to his house in Jeddah for some translation job.

The third incident relates to the recording of Mawlana Nadwi's speeches for Saudi radio. The incharge of this Department was Shaykh Muhammad Sarwar Al-Subyan, Deputy Minister, Finance. Later, he was appointed Finance Minister, and then the first General Secretary of Rabita Alam Al-Islami. He offered Mawlana Nadwi honorarium for his speeches which he declined.

Ustadh Ahmad Al-Ghafur Attar, a very close friend of Shaykh Muhamamd Sarwar Al-Subyan, who is also an accomplished writer, told us: "It is not befitting that a personality of the status of Mawlana Nadwi should stay in such an ordinary inn. Write a letter on his behalf to Shaykh Muhammad Sarwar Al-Subyan to book 4-5 rooms with meals at Al-Taysir hotel (the then biggest hotel in Makkah) for him." We knew well Mawlana Nadwi's temperament. So we told him that he would not accept this offer, what to say of his making a request for the same.

King Faisal succeeded King Saud. Prior to this, Mawlana Nadwi had met the former privately a few times. In each meeting Mawlana Nadwi drew his attention to promoting Islam, the issues arising out of the oil boom and aping the USA. Mawlana Nadwi's autobiography contains details of these meetings. His slight hint to King Faisal could accrue an aid of millions of rupees to himself or Nadwa. In 1955 Mawlana Nadwi was invited as a Visiting Professor at Damascus university. It is worth noting that he did not accept any

honorarium for his lectures from the Syrian government. I came to know this on reading the introduction of Ustadh Mustafa Al-Sabai's *Rijal Al-Fikr wa Al-Dawah*. He has complimented Mawlana Nadwi for this.

Al-Jamia Al-Islamia, Madina university decided in its meeting in 1389H that its executive members would be paid honorarium in addition to their travel expenses and hospitality Mawlana Nadwi did not accept this either. He never availed himself of the hotel facility provided by the university. His sincere well-wisher, Shaykh Muhammad Nur Wali used to host him. Mawlana Nadwi stayed at his house which had also a garden. When that house was converted into a hotel, he stayed there. Presently he uses an ordinary hotel, Qasr Al-Shareef which is close to the holy mosque. When Shaykh bin Baz was the chancellor of the university, he used to visit Shykh Nur Wali's house for meeting Mawlana Nadwi. His other visitors there were Shykh Muhammad Ahmad, Mawlani Madani's brother and many Arab and non-Arab teachers and students.

The founding members of Rabita Al-Alam Al-Islami requested that honorarium be paid to them. Mawlana Nadwi opposed this move, saying that some work should be done for the sake of Islam, without any payment. Despite his note of dissent, this resolution was passed. Only Mawlana Nadwi and Shaykh Abd Allah Al-Mutawwa declined.

Mawlana Nadwi could collect a large amount of funds. He maintained self-respect in his interaction with Saudi ministers. In his private meetings he never requested them for any donation. In his name however, funds were raised. These funds were collected for the benefit of ordinary Muslims.

When Abdullah ibn Hussain, King of Jordan presented an amount to Mawlana Nadwi, he refused. Upon this, those at the royal court pointed out that a royal present cannot be refused. So he donated that amount to the Palestinian fund, which was chaired by the king. As to the amount he received as part of Faisal award, he donated half of it to Jihad Afghanistan fund, Makkah and another half to Madrasa Sawlatiya and Madrasa Tahfeez Al-Quran. He did not keep a single penny for himself.

Such was Mawlana Nadwi's contentment and self-respect Ustadh Ahmad Abd Al-Ghafur remarked: "Mawlana Nadwi's clothes are always inexpensive." Although Mawlana Nadwi needed money, he did not pay any attention to it. Allah approves such conduct and people also acclaim it.

He did not repulse money altogether. Whenever Mawlana Raipuri hosted him, he paid him travel expenses. This is related by Maulwi Abdul Mannan, a disciple of Mawlana Raipuri. Mawlana Nadwi performed his second Hajj along with Mawlana Raipuri. He had done it on behalf of Shaykh Al-Hadith's deceased daughter. When Hajj was over, Mawlana Raipuri declared that now onwards hospitality would be provided by him, as Shaykh Al-Hadith's fund was exhausted. He bought Mawlana Nadwi's air ticket from Madina to Delhi.

Mawlana Hakeem Muhamamd Yameen, the paternal uncle of Mawlana Shameem was staying at Madrasa Sawlatiya. He was the incharge of madrasa and its library. He presented 5 riyal to Mawlana Nadwi, submitting that it was a sincere gift. He graciously accepted it.

Mawlana Nadwi's conduct was not followed by some Nadwa officials Nadwa is known with reference to him and its glory is because of him. Funds could be raised both within and outside the country, invoking his name. Mawlana Nadwi, however, did not allow this. Nadwa did need funds. Mawlana Moinullah Nadwi accompanied him to Kuwait. Since funds could be collected in Mawlana Nadwi's presence, he made an appeal for donation. However, this infuriated Mawlana Nadwi and for a day or two he did not speak to Mawlana Moinullah.

Notes and References

1. While recounting his travel to Yemen in 1984. Mawlana Nadwi had quoted Shaykh Yaseen Abd Al-Azez: "He comments on the *dawah* movements seeking the dominating of Islam. He pointed out that

there are two approaches: 1) the believers assume power. 2) The message of faith be conveyed to those in power. They should undertake the responsibility of promoting and implementing Islam. On the basis of my study of your writings I assume that you subscribe to the latter approach." I endorsed his analysis and added: "In the Indo-Pak subcontinent Mujaddid Alf Thani Shaykh Ahmad Faruqi (d. 1034H) had adopted the same approach. He got unprecedented success in his efforts, not shared by any radical or revivalist movement in the Muslim world." Shaykh Yaseen then made some brief remarks about the present scenario in North Yemen, the status of *dawah* work there and the challenges faced by them." (*Karawan-i Zindagi,* 3,33)

2. This kingdom standing for *tawheed* now openly supports Israel. It allowed Israel to use its airspace. It even recognizes the right of Israel to occupy Palestine and advises the people of Gaza not to resist the aggression. A new version of moderate Islam as devised by the USA is projected by it. It has branded Ikhwan and Hamas as terrorist organizations. Those claiming to be well versed in Mawlana Nadwi's thought should clarify that if he had been alive today, would he have refrained from writing on this wrong doing and injustice. Could he be only a silent spectator to these arrogant and mischievous rulers? Or would he employed his pen as much as he could for affirming truth in his forceful style?

3. Regrettably these vices are now rampant in Hijaz, the site of divine revelation. All the barriers against obscenity and immortality have now been lifted there.

4. Mawlana Nadwi could not, however, implement these changes. The reasons behind this failure calls for introspection and analysis in a separate article. It is, no doubt, true that this dichotomy must be abolished. Once this is achieved, the Muslim community would attain its lost glory and success.

5. After the assumption of power in the real sense by the crown Prince Muhammad ibn Salman this is manifest as a reality.

6. An enemy tries its level best to entrap his prey. Saddam Hussain committed the blunder of invading Kuwait. However, he did so at the behest of the USA. It is said that the US ambassador then was a lady whom Saddam Hussain often met. She convinced him that Kuwait had been stealing oil at the Iraq border and if he attacks

Kuwait for punishing it, the USA would have no objection to it. Accordingly he took that wrong step. Then the USA instilled fear against Saddam into the hearts of the Middle East rulers. It enslaved Arabs for ever by setting up its military base in Hijaz. Before Saddam could disclose truth, which could change the scenario, the USA ruthlessly and shrewdly killed him and handed over Iraq to Shiahs who have always colluded with anti-Islam forces against Sunni Muslim.

7. Mawlana Syed Salman Hussain Nadwi is an exception in that he wrote stout articles in Arabic and Urdu, spoke publicly and thus displayed the boldness befitting a true Believer. He wrote a letter to Shaykh Abd Al-Rahman Sudais about the lie which he told while speaking at the pulpit in Kabah. Mawlana Nazrul Hafeez Nadwi, Prossor Muhsin Usmani Nadwi and some other Ulema published articles in newspapers and magazines. The editor of this book also wrote two extensive articles and expressed his views forcefully on social media. He also published several articles in his magazine. This humble writer criticized Shaykh Sudais's Friday sermon on 23 August 2013 and uploaded his note of protest on social media sites. He asserted that lies had been spread and falsehood had been misrepresented as truth. The Imam had been guilty of an enormous crime and our protest against it was too feeble.

8. Presently both the Central government and Supreme Court have interfered into Muslim Personal Law. What was worse that Muslim organizations vied with one another for taking credit for moving to court against this. The same scene was witnessed in the signature campaign as protest. Far from focussing on the contents of protest, attention was paid only to organizing protest, rather, seeking publicity. Today the situation has turned more alarming. Some persons indulge in self projection by joining the Muslim Personal Law Board, abuse their position and this tendency for deriving name and fame overwhelms their contribution to the cause.

9. The kingdom swearing by *tawheed* now champions Moderate Islam, seeking to enforce it. It has imprisoned many Ulema and there are reports about torturing them. These Ulema are persecuted for their principled stand, religiosity and refusal to endorse atheism. Some Ulema have been put behind bars as a precautionary measure, fearing that they would oppose the rising tide of atheism. When I wrote a detailed article, I was astonished to note that even

competent persons who enjoy freedom to write well, opted for silence and did not condemn this depravity of thought. They did not say a word against this unmistakable anti-Islam campaign. For them, nothing wrong had happened in the kingdom.

10. Mawlana Nadwi's observations should not come as a surprise. I too, have found some Madrasa graduates mistaking Ataturk as a hero and revivalist. Many look upon him as the harbinger of progress and as a saviour.

11. I have heard this from some confidants of his. I have not, however, seen any of Mawlana Nadwi's writings' to this effect.

There are numerous people in both India and abroad who love Mawlana Nadwi. However, few understand his worldview, his temperament and his spirit which Dr. Tariq Ayubi has remarkably presented in this work. He has grasped well the essence of Mawlana Nadwi's thought. As a result, this book stands out as a seminal study which would be profitably studied by readers. It affords an excellent opportunity to gain familiarity with Mawlana Nadwi's vision and mission, which Dr. Ayubi has captured so well in this presentation.

Professor Muhsin Usmani Nadwi

It was my privilege to translate Dr. Tariq Ayubi's discerning selection of Mawlana's Nadwi voluminous autobiography in Urdu, *Karawan-i Zindagi*. For this anthology is reflective of Mawlana Nadwi's profound and perspicacious observations on a wide range of issues, especially the socio-political, moral and religious scenario in the Arab world and the Indian Muslim community. Since Mawlana Nadwi's thought is permeated with the life-giving teachings of Islam, the Quran and Sirah, this work serves well as a wake up call for Muslims across the world in particular and humanity at large.

Mawlana Nadwi's critique is both substantial and inspiring, showing us a way out in our turbulent times.

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